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ROYAL ASIATIC SOCIETY

[No. 51]

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WARREN D. BARNES,
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Some Ethnological Notes, C. Boden Kloss, L. 73-77.

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Father Civet, with Romanised Malay version, L. 85-90.

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  List of animals and plants recorded from Christmas Island, H. N. Ridley, XXIII. 130-136.
  Notes on the flying frog Rhacophorus nigropalmatus, R. Hanitsch, XXXIV. 96-97.

Other Publications.

The Society has also published :—

Miscellaneous papers relating to Indo-China. Reprinted for the S. B. R. A. S. from 'Dalrymple's Oriental Repertory' and the 'Asiatic Researches' and 'Journal' of the Asiatic Society of Bengal, 2 vols., London Trübner & Co., 1886 (edited by the late Dr. Reinhold Rost).

CONTENTS OF VOL. I.

I Some Account of Quedah. By Michael Topping.
II Report made to the Chief and Council of Balambangan, (Borneo). By Lieut. James Barton, of his several Surveys.
III Substance of a Letter to the Court of Directors from John Jesse, dated July 20th 1775, at Borneo Proper.
IV Formation of the Establishment of Pulo-Penang.
V The Gold of Limong. (Sumatra). By Mr. Macdonald.
VI On three Natural Productions of Sumatra. (Camphor, coral and copper). By the same.
VII On the traces of the Hindu Language and Literature extant amongst the Malays. By William Marsden.
VIII Some Account of the Elastic Gum Vine of Prince-Wales Island. By James Howison.
IX A Botanical Description of Urceola Elastica or Caoutchou Vine of Sumatra and Pulo-Penang. By William Roxburgh M.D.
X An account of the inhabitants of the Poggy or Nassau Islands lying off Sumatra. By John Crisp.

XI Remarks on the Species of Pepper which are found on Prince-Wales Island. By William Hunter M. D.
XII On the Languages and Literature of the Indo-Chinese Nations. By J. Leyden M.D.
XIII Some Account of an Orang-Outang of remarkable height found on the Island of Sumatra. By Clarke Abel M.D.
XIV Observations on the Geological Appearances and General Features of Portions of the Malayan Peninsula. By Captain James Low.
XV Short Sketch of the Geology of Pulo-Pinang and the neighbouring Islands. By T. Ward.
XVI Climate of Singapore.
XVII Inscription on the Jetty at Singapore.
XVIII Extract of a Letter from Col. J. Low.
XIX Inscription at Singapore.
XX An account of several Inscriptions found in Provvince Wellesley. By Lieut-Col. James Low.
XXI Note on the Inscriptions from Singapore and Province Wellesley. By J. W. Laidlay.
XXII On an Inscription from Keddah. By Lieut-Col. Low.
XXIII A Notice of the Alphabets of the Philippine Islands.
XXIV Succinct Review of the Observations of the Tides in the Indian Archipelago.
XXV Report on the Tin of the Province of Mergui. By Capt. G. B. Tremenheere.
XXVI Report on the Manganese of the Mergui Province. By the same.
XXVII Paragraphs to be added to Capt. G. B. Tremenheere's Report.
XXVIII Second Report of the Tin of Mergui. By the same.
XXIX Analysis of Iron Ores from Tavoy and Mergui and of Limestone from Mergui. By Dr. A. Ure.
XXX Report of a Visit to the Pakchan River and of some Tin Localities in the Southern Portion of the Tenasserim Provinces. By Capt., G. B. Tremenheere.

XXXI Report on a Route from the Mouth of the Pakchan to Krau and thence across the Isthmus of Krau to the Gulf of Siam. By Capt. Al. Fraser and Capt. J. G. Forlong.

XXXII Report &c., from Capt., G. B. Tremenheere on the Price of Mergui Tin Ore.

XXXIII Remarks on the different Species of Orang-utan. By E. Blyth.

XXXIV Further Remarks. By the same.

CONTENTS OF VOL II.

XXXV Catalogue of Mammalia inhabiting the Malayan Peninsula and Islands. By Theodore Cantor M.D.

XXXVI On the local and Relative Geology of Singapore. By J. R. Logan.

XXXVII Catalogue of Reptiles inhabiting the Malayan Peninsula and Islands. By Theodore Cantor M.D.

XXXVIII Some account of the Botanical Collection brought from the Eastward, in 1841, by Dr. Cantor. By the late W. Griffith.

XXXIX On the Flat-horned Taurine Cattle of S. E. Asia. By Ed. Blyth.

XL Note by Major-General G. B. Tremenheere.

General Index.

Index of Vernacular Terms.

Index of Zoological Genera and Sub-Genera occurring in Vol. II.

Miscellaneous Papers relating to Indo-China and the Indian Archipelago. Reprinted for the S B. R. A. S. from the 'Journals' of the Royal Asiatic, Bengal Asiatic, and Royal Geographical Societies; the 'Transactions' and 'Journal' of the Asiatic Society of Batavia; and the 'Malayan Miscellaneous.' Second Series 2 vols. London, Trübner 1887 (Edited & Co., by the late Dr. Reinhold Rost).

CONTENTS OF VOL. I.

I Journal of an excursion to Malacca and Penang. By J. R. Logan.
II The Rocks of Pulo Ubin (Singapore). By the same.
III Notes on some species of Malayan Amphibia and Reptilia. By Dr. F. Stoliczka.
IV On the land-shells of Penang Island. By the same.
V Notes on the Malay Archipelago and Malacca. By W. P. Groeneveldt.
VI Outlines of a Grammar of the Malagasy language. By Dr. H. N. Van der Tuuk.
VII Account of the Mantras. By the Rev. Father Borie.

CONTENTS OF VOL. II,

VIII Account of the Malay MSS belonging to the Royal Asiatic Society. By Dr. H. N. Van der Tuuk.
IX Memorandum of a Journey to the summit of Gunong Benko (Sumatra).
X Account of the Island of Bali. By Dr. R. Friederich.
XI Notices on Zoological subjects. By Messrs. Diard and Duvancal.
XII Descriptions of Malayan Plants. By Dr. W. Jack. Notes to this article. By Sir J. D. Hooker and Hon. D. F. A. Hervey.

General and Geographical Index.
Index of Latin terms.
Index of Malayan and other oriental terms.

The Wai Seng Lottery. By G. T. Hare, Civil Service, Straits Settlements. Singapore 1895.

The Hikayat Raja Budiman (A Malay Folk tale).
Part I Malay Text.
Part II English Translation with notes by Hugh Clifford.
Singapore, 1866.

A map of The Malay Peninsula,

(To be re-published in 1909).

JOURNALS.

On personal application to the Clerk at the Raffles Library or on application by letter to

The Straits Branch Royal Asiatic Society
c/o Raffles Museum,
Singapore,

Numbers of the Journal can be obtained at the following prices :—

$1.00 to Members
$2.50 to Non-members.

Copies can also be obtained from the Society's London Agents,

Messrs Kegan Paul, Trench, Trübner & Co.,
Dryden House, 43 Gerrard Street, Soho, London.

STRAITS BRANCH
ROYAL ASIATIC SOCIETY

[No. 52]

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March, 1909

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[No. 52]

JOURNAL

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of the

Royal Asiatic Society

MARCH, 1909

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THE
STRAITS BRANCH
OF THE
ROYAL ASIATIC SOCIETY.

COUNCIL FOR 1909.

DR. D. J. GALLOWAY, *President.*
HON. W. D. BARNES, *Vice-President for Singapore.*
HON. R. N. BLAND, *Vice-President for Penang.*
MR. H. C. ROBINSON, *Vice-President for Federated Malay States.*
MR. H. N. RIDLEY, *Honorary Secretary.*
MR. R. J. BARTLETT, *Honorary Treasurer.*
MR. W. MAKEPEACE, *Honorary Librarian.*

REV. W. DRURY,
DR. HANITSCH,
MR. V. A. FLOWER,
MR. A. KNIGHT,
} *Councillors.*

MINUTES

of the

Annual General Meeting.

The Annual General Meeting was held February 10, 1909.

Present :

Dr. Galloway, (in the Chair.)

Mr. Rostados.
Mr. A. Knight.
Dr. Hanitsch.
Mr. Marriott.
Dr. Luering.
Rev. W. Drury.
Mr. V. A. Flower.
Mr. Pringle.
Mr. R. J. Bartlett.
Rev. H. C. Izard.
Mr. Ayre.
Capt. Bishop.
Mr. H. N. Ridley.

The minutes of the last annual general meeting were read and confirmed.

The Report of the Council for 1908 was laid on the table. Its adoption was moved by Dr. Galloway seconded by Rev. H. C. Izard and carried.

The Treasurer's accounts were also laid on the table and Dr. Galloway moved their adoption seconded by Dr. Luering. The motion was carried.

The following officers were elected for the current year.

President :	Dr. Galloway.
Vice-President Singapore :	Hon. W. D. Barnes.
,, *Penang :*	Hon. R. N. Bland.
,, *F. M. S. :*	H. C. Robinson.
Hon. Secretary :	H. N. Ridley.
,, *Treasurer :*	R. J. Bartlett.
,, *Librarian :*	W. Makepeace.
Councillors :	Dr. Hanitsch.
	V. A. Flower.
	A. Knight.
	Rev. W. Drury.

Mr. W. D. Barnes proposed that a clerk be employed at a salary of 25 dollars a month to assist the Librarian, Secretary and Treasurer. This motion was seconded by Mr. V. A. Flower and carried.

Mr. R. J. Bartlett called attention to a portrait of Bishop Hose presented to the Society by Dr. Galloway and proposed that a vote of thanks should be given to him for the gift. This was seconded by Mr. H. N. Ridley and carried unanimously.

List of Members for 1909.

* Life Members. † Honorary Members.

Patron: H. E. Sir John Anderson, K.C.M.G.

Abbott, Dr. W. L.	Singapore.
Acton, R. D.	Penang.
Adams, A. R. Hon.	Penang.
Anderson, E.	Singapore.
Anthonisz, Hon. J. O.	Singapore.
Arthur, W. S.	
Ayre, C. F. E.	Singapore.
Bampfylde, Hon. C. A.	England.
*Banks, J. E.	Iowa, U. S. A.
Barker, Dr. A. J. G.	Sarawak.
Barnard, B. H. F.	Selangor.
Barnes, Hon. W. D.	Singapore.
Bartlett, R. J.	Singapore.
Beatty, D.	Singapore.
Bentara Luar, Hon. Dato, S.P.M.J.	Batu Pahat.
Bicknell, W. A.	Penang.
Bidwell, R. A. J.	Singapore.
Birch, Hon. J. K.	England.
Birch, E. W., C.M.G.	Taipeng, Perak.
Bishop, J. E.	N. Sembilan.
Bishop, Capt. C. F.	Pulau Brani.
*Blagden, C. O., M.A.	Switzerland.
Bland, Hon. R. N.	Penang.
Bland, Mrs. R. N.	Penang.
Brockman, Hon. E. L.	Selangor.

Brown, Dr. W. C.	England.
Brookes, C. J.	Sarawak.
Bryant, A. T.	Singapore.
Buckley, C. B.	Singapore.
Burgess, P. J.	England.
Burn-Murdoch, A. M.	Selangor.
Butler, A. L.	Khartoum, Egypt.
Byrne, H. E.	Selangor.
Campbell, J. W.	Selangor.
Campbell, A.	
Camus, M. de	
Carruthers, J. B.	West Indies.
Cerruti, Giovanni Battista	Padang Rengoj.
Chapman, W. J.	
Clifford, Hon. H.	Ceylon.
†Collyer, Hon. W. R., I.S.O.	England.
Collinge, H. B.	Perak.
*Conlay, W. L.	Selangor.
Cook, Rev. J. A. B.	Singapore.
Curtis, C., F.L.S.	England.
Dallas, Hon. F. H.	Sarawak.
Dane, Dr. R.	Penang.
Dent, Sir Alfred, K.C.M.G.	England.
Dent, Dr. F.	Singapore.
*Deshon, Hon. H. F.	Sarawak.
Dew, A. T.	England.
Dew, E. Costa	Negri Sembilan.
Dickson, E. A.	Negri Sembilan.
Donald, Dr. J.	Penang.
Douglas, F. W.	Batang Padang, Perak
Douglas, R. S.	Baram, Sarawak.
Dunkerley, Ven. Arch. W. H. C., M.A.	England.
Drury, Rev. W., M.A.	Singapore.
Edgar, Dr. P. Galistan	Perak.
Edmonds, R. C.	Singapore.

Egerton, His Excellency Sir W., k.c.m.g.	Lagos, W. Africa.
Elcum, J. B.	Singapore.
Everett, H. H.	Santubong, Sarawak.
Fleming, T. C.	Negri Sembilan.
*Flower, Capt. S. S., f.l.s.	Ghizeh, Egypt.
Flower, V. A.	Singapore.
Fort, Hugh	Singapore.
Freeman, D.	
Freer, Dr. G. D.	Selangor.
Galloway, Dr. D. J.	Singapore.
Gardner, N. E. A.	Negri Sembilan.
*Gerini, Lt. Col. G. E.	Bangkok, Siam.
Gibson, W. S.	Singapore.
*Gimlette, Dr. J. D.	Kelantan.
Grandjean, W. D.	Singapore.
Gueritz, E. P., His Ex.	Sandakan.
Haines, Rev. F. W.	Penang.
Hale, A.	Taipeng, Perak.
Hanitsch, Dr. R.	Singapore.
Harrison, Dr. H. M.	Pekan, Pahang.
Haynes, A. Sidney	England.
Hellier, Maurice	Singapore.
Hemmant, G.	K. Pilah, N. Sembilan.
Hervey, D. F. A., c.m.g.	Aldeburgh, England.
Hewitt, John	Sarawak.
Hall, G. A.	Singapore.
Hill, E. C.	England.
Hinks, Capt. T. C.	England.
†Hose, Rt. Rev. Bishop G. F., m.a.	England.
Hose, E. S.	Selangor.
Hose, R. E.	Busau, Sarawak.
Hoynck van Papendrecht, P. C.	The Hague.
Hullett, R. W., m.a.	England.
Humphreys, J. L.	Malacca.

Izard, Rev. H. C.	Singapore.
Janion, E. M.	Batavia.
Kehding, Dr.	Medan, Deli.
Ker, J. Campbell	
Kinsey, W. E.	Kuala Pilah, Negri Sembilan.
Kirkpatrick, Ivone	Sarawak.
Kloss, C. Boden	Perak.
Knight, Arthur	Singapore.
Knocker, F. W.	Taipeng, Perak.
Krieckenbeek, J. W.	Perak.
Laidlaw, G. M.	Perak.
†Lawes, Rev. W. G.	New Guinea.
Lawrence, A. E.	Sarawak.
Lemon, A. H.	Singapore.
Lermit, A. W.	Singapore.
Lewis, J. E. A., B. A.	Kuching, Sarawak.
Lim Boon Keng, Dr.	Singapore.
Luering, Rev. Dr. H. L. E.	Penang.
Lyons, Rev. E.	Dagupan, Philippine I.
Machado, A. D.	Sungei Siput, Perak.
Maclaren, J. W. B.	Singapore.
MacDougal, Dr. W.	Christmas Island.
MacKray, H.	
Mahomed, bin Mahbob, Hon. Dato	Johore.
Main, T. W.	Singapore.
Makepeace, W.	Singapore.
Marriott, H.	Singapore.
*Marriner, J. T.	Kelantan.
Marshall, F. C.	Raub, Pahang.
Mason, J. S.	Selangor.
Maxwell, Eric	Ipoh, Perak.
McCausland, C. F.	Perak.
Maxwell, W. Geo.	Penang.

Millard, Dr. H.	Singapore.
Movat, J.	Selangor.
Moorhouse, Sydney	Malacca.

Nanson, W., B.A., F.S.A.	Singapore.
Napier, Hon. W. J., D.C.L.	Singapore.
Norman, Henry	Jugra, Selangor.
Nunn, B.	Malacca.

Parr C. W. C.	
Pears, Francis	Muar.
†Perham, Ven. Archdeacon, A.	England.
Pykett, Rev. G. F.	Penang.
Pra, C. Da	N. Sembilan.
Pringle, R. D.	Singapore.
Pustau, R. von	Germany.

Rankin, H. F.	Amoy.
Ridley, H. N., M.A., F.R.S.	Singapore.
Rigby, J.	Perak.
Richards, W. S. O.	Singapore.
Roberts, J. A., M.A.	Ipoh, Perak.
Roberts, B. G.	
Robinson, H. C.	Selangor.
Rostados, E.	Singapore.
Rowland, W. R.	Port Dickson, Negri Sembilan

†Sarawak, H. H. Rajah of, G.C.M.G.	Sarawak.
Sarawak, H. H. The Ranee of	England.
†Satow, Sir E. M., K.C.M.G.	England.
Saunders, C. J.	Singapore.
Schwabe, E. M.	Tanjong Rambutan Perak.
Scrivenor, J. B.	Selangor.
Seah Liang Seah	Singapore.
Seah Song Seah	Singapore.
Shelford, R.	Oxford.

Shelford, W. H.	England.
Shellabear, Rev. W. G.	Malacca.
Simmons, J. W.	Tampin, N. Sembilan.
Skeat, W. W.	England.
†Smith, Sir Cecil C., G.C.M.G.	England.
Staples, F. H. M.	Selangor.
St. Clair, W. G.	Singapore.
Sugars, J. C.	Batang Padang, Perak.
Tan Cheng Lock	Malacca.
Tatlock, J. H.	Ipoh, Perak.
Thomas, G. E. V.	Singapore.
Twiss, F. R.	Selangor.
Van Benningen von Helsdingen, Dr. R.	Tanjong Pandan, Billiton.
Walker, Lt. Col. R. S. F., C.M.G.	Taipeng, Perak.
Waterstradt, J.	Batjan, Sourabaya.
Watkins, A. J. W.	Singapore.
Welham, H.	Penang.
Wellington, Dr. A. R.	Sarawak.
West Rev B. F., M.D.	Seattle, U. S. A.
Wickett, F., M I.C.E.	Lahat, Perak.
Williams, J. H.	Singapore.
Winstedt, R. O.	Perak.
‡Wood, E. G.	Kuala Lumpur.
Wolff, E. C. H.	Selangor.
*Young, H. S.	Bau, Sarawak.

Annual Report for 1908.

The Council are pleased to be able to state that the affairs of the Society are in a satisfactory condition and that considerable progress has been made.

During the year the following new members were added to the Society.

Captain Bishop.
Mr. T. W. Main.
Mr. C. F. C. Ayre.
Mr. Tan Chen Lock.
Mr. W. S. Arthur.
Mr. H. Millard.
Mr. H. Mackray.
Mr. D. Freeman.
Mr. F. R. Twiss.
Mr. C. W. C. Parr.

Mr. E. G. Wood, re-elected a life member.

During the year two Journals were published *viz.* Nos. 50 and 52, and Mr. W. D. Barnes completed his index of the previous fifty volumes of the Society's Journal and it is now being printed as No. 51.

Considerable progress was made with the new edition of the map, which it is hoped may be printed this year.

A scheme was submitted to the Council by Mr. H. C. Robinson for the study of the Fauna of the Malay Peninsula in a systematic manner, with a view of obtaining a grant from the Society for collecting and studying the Mammals of the Peninsula.

The Council appointed a Committee to consider the matter and it was decided to subscribe a sum not exceeding five hundred dollars a year for three years to assist in the work.

The rules of the Society were revised, and a Vice-President for the Federated Malay States, and an Honorary Librarian were added to the list of officers of the Society.

The Library was arranged and catalogued at a cost of 200 dollars, of which 50 dollars remains to be paid, and it was resolved to print the catalogue.

An unusual number of books were bound at a cost of $450.50 and a new book case was bought.

It was decided in accordance with an invitation from the Director of the Bureau of the International Catalogue of Scientific Literature, to establish a Regional Bureau to collect and transmit to the Home Bureau materials from works published locally for the Catalogue.

A large portrait of the Right Reverend Bishop Hose, Founder of the Society, was presented to the Society by Dr. Galloway.

The Treasurer's accounts are appended. The receipts from subscriptions were $55 greater than last year but the total receipts show a falling off of $262.24. This is due to the smallness of receipts from sale of Journals. A sum of $615.50 has been spent on the library and as a result the total expenditure of the year amounts to $1154.53, a sum larger than last year's amount by $163.37.

HONORARY TREASURER'S ACCOUNT FOR THE YEAR 1908.

	$	c.	$	c.		$	c.	$	c
Balance brought forward from 1907 :—					Payments in 1908 :—				
Mercantile Bank, Fixed Deposit	2700	..			Methodist Publishing House—Printing ...	214	25		
Chartered Bank, Fixed Deposit	2300	...			Carl Hentschel & Co., Printing and Blocks ...	64	14		
Mercantile Bank, Current Account	425	58			Ah Tep—Book case ...	60	...		
Chartered Bank, Current Account	70	36			Esharat Khan—Book binding ...	405	50		
			5495	94	Cataloguing Library ...	150	...		
					Translation for Journal ...	57	26		
					Clerk's Salary ...	60	...		
					Peon's Salary ...	24	...		
					Postages, petties and discount on foreign cheques	119	38	1154	53
Receipts in 1908 :—					Balance carried forward :—				
Subscriptions for 1906 ...	20	...			Mercantile Bank, Fixed Deposit	2700	...		
,, ,, 1907 ...	115	...			Chartered Bank, Fixed Deposit	2300	...		
,, ,, 1908 ...	410	...			Mercantile Bank, Current Account	183	05		
,, ,, 1909 ...	25	...			Chartered Bank, Current Account	12	36		
,, ,, 1910 ..	5	...			Cash in hand	5	...	5200	41
,, Life Membership	50	...							
Sale of Journals ..	34	...							
Bank Interest, Fixed Deposits	200	...	859	...					
			6354	94				6354	94

Audited and found correct,

A. Knight.

R. J. Bartlett,

Honorary Treasurer, Straits Branch Royal Asiatic Society.

RULES

OF THE

Straits Branch of the Royal Asiatic Society.

I. Name and Objects.

1. The name of the Society shall be 'The Straits Branch of the Royal Asiatic Society.'

2. The objects of the Society shall be:—

(a) the increase and diffusion of knowledge concerning British Malaya and the neighbouring countries.

(b) the publication of a Journal and of works and maps.

(c) the formation of a library of books and maps.

II. Membership.

3. Members shall be of two kinds—Ordinary and Honorary.

4. Candidates for ordinary membership shall be proposed and seconded by members and elected by a majority of the Council.

5. Ordinary members shall pay an annual subscription of $5 payable in advance on the first of January in each year. Members shall be allowed to compound for life membership by a payment of $50.

6. On or about the 30th of June in each year the Honorary Treasurer shall prepare and submit to the Council a list of those members whose subscriptions for the current year remain unpaid. Such members shall be deemed to be suspended from membership until their subscriptions have been paid, and in default of payment within two years shall be deemed to have resigned their membership.

No member shall receive a copy of the Journal or other publication of the Society until his subscription for the current year has been paid.

7. Distinguished persons and persons who have rendered notable service to the Society may on the recommendation of the Council be elected Honorary members by a majority at a General meeting. They shall pay no subscription, and shall enjoy all the privileges of a member except a vote at meetings and eligibility for office.

III. Officers.

8. The officers of the Society shall be:—

A President.

Three Vice Presidents, resident in Singapore, Penang, and the Federated Malay States respectively.

An Honorary Secretary.

An Honorary Treasurer.

An Honorary Librarian.

Four Councillors.

These officers shall be elected for one year at the annual General Meeting, and shall hold office until their successors are appointed.

9. Vacancies in the above offices occurring during any year shall be filled by the Council.

IV. Council.

10. The Council of the Society shall be composed of the officers for the current year, and its duties and powers shall be:—

(a) to administer the affairs, property and trusts of the Society.

(b) to elect ordinary members and to recommend candidates for election as Honorary members of the Society.

(c) to obtain and select material for publication in the Journal and to supervise the printing and distribution of the Journal.

(d) to authorise the publication of works and maps at the expense of the Society otherwise than in the Journal.

(e) to select and purchase books and maps for the Library.

(f) to accept or decline donations on behalf of the Society.

(g) to present to the Annual General Meeting at the expiration of their term of office a report of the proceedings and condition of the Society.

(h) to make and enforce by-laws and regulations for the proper conduct of the affairs of the Society. Every such by-law or regulation shall be published in the Journal.

11. The Council shall meet for the transaction of business once a quarter, and oftener if necessary. Three officers shall form a quorum of the Council.

V. General Meetings.

12. One week's notice of all meetings and of the subjects to be discussed or dealt with shall be given.

13. At all meetings the Chairman shall in the case of an equality of votes be entitled to a casting vote in addition to his own.

14. The Annual General Meeting shall be held in February in each year. Eleven members shall form a quorum.

15. (i) At the Annual General Meeting the Council shall present a Report for the preceding year and the Treasurer shall render an account of the financial condition of the Society. Copies of such Report and account shall be circulated to members with the notice calling the meeting.

(ii) Officers for the current year shall also be chosen.

16. The Council may summon a General Meeting at any time, and shall so summon one upon receipt by the Secretary of a written requisition signed by five ordinary members desiring to submit any specified resolution to such meeting. Seven members shall form a quorum at any such meeting.

17. Visitors may be admitted to any meeting at the discretion of the Chairman but shall not be allowed to address the meeting except by invitation of the Chairman.

VI. Publications.

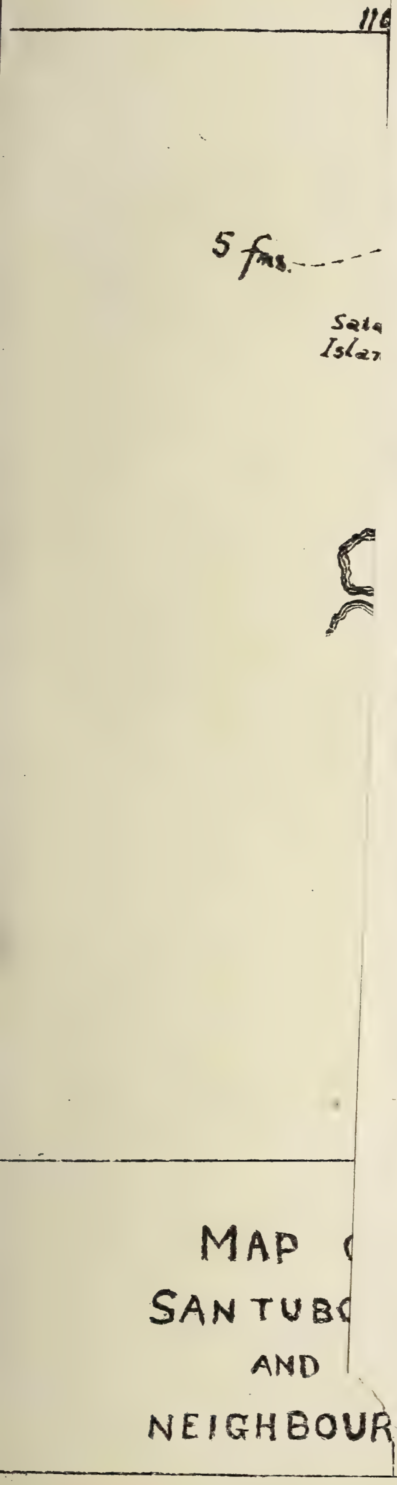
18. The Journal shall be published at least twice in each year, and oftener if material is available. In the first number in each year shall be published the Report of the Council, the account of the financial position of the Society, a list of members, the Rules, and a list of the publications received by the Society during the preceding year.

19. Every member shall be entitled to one copy of the Journal, which shall be sent free by post. Copies may be presented by the Council to other Societies or to distinguished individuals, and the remaining copies shall be sold at such prices as the Council shall from time to time direct.

20. Twenty-four copies of each paper published in the Journal shall be placed at the disposal of the author.

VII. Amendments to Rules.

21. Amendments to these Rules must be proposed in writing to the Council, who shall submit them to a General Meeting duly summoned to consider them. If passed at such General Meeting they shall come into force at once.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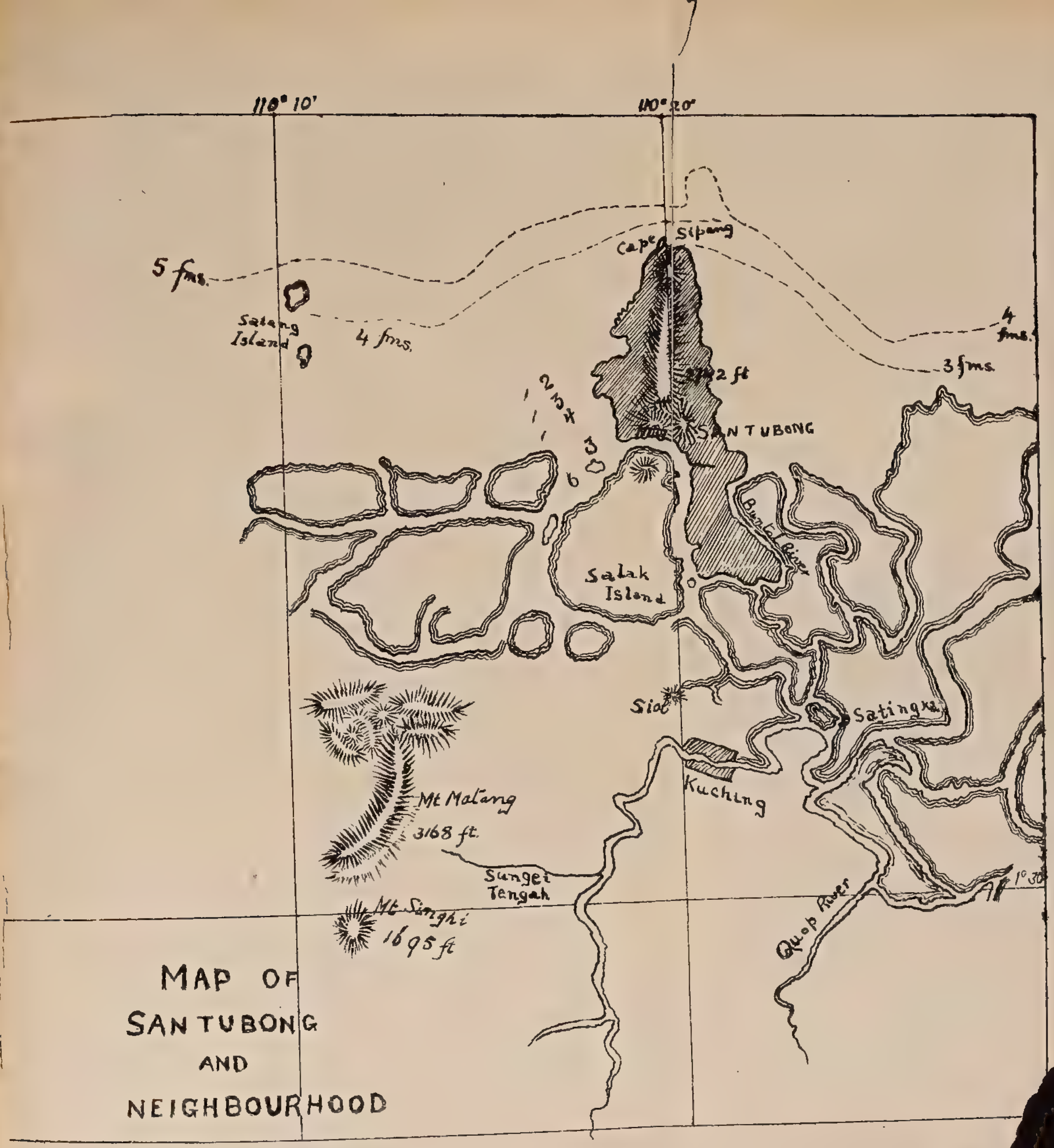
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MAP OF
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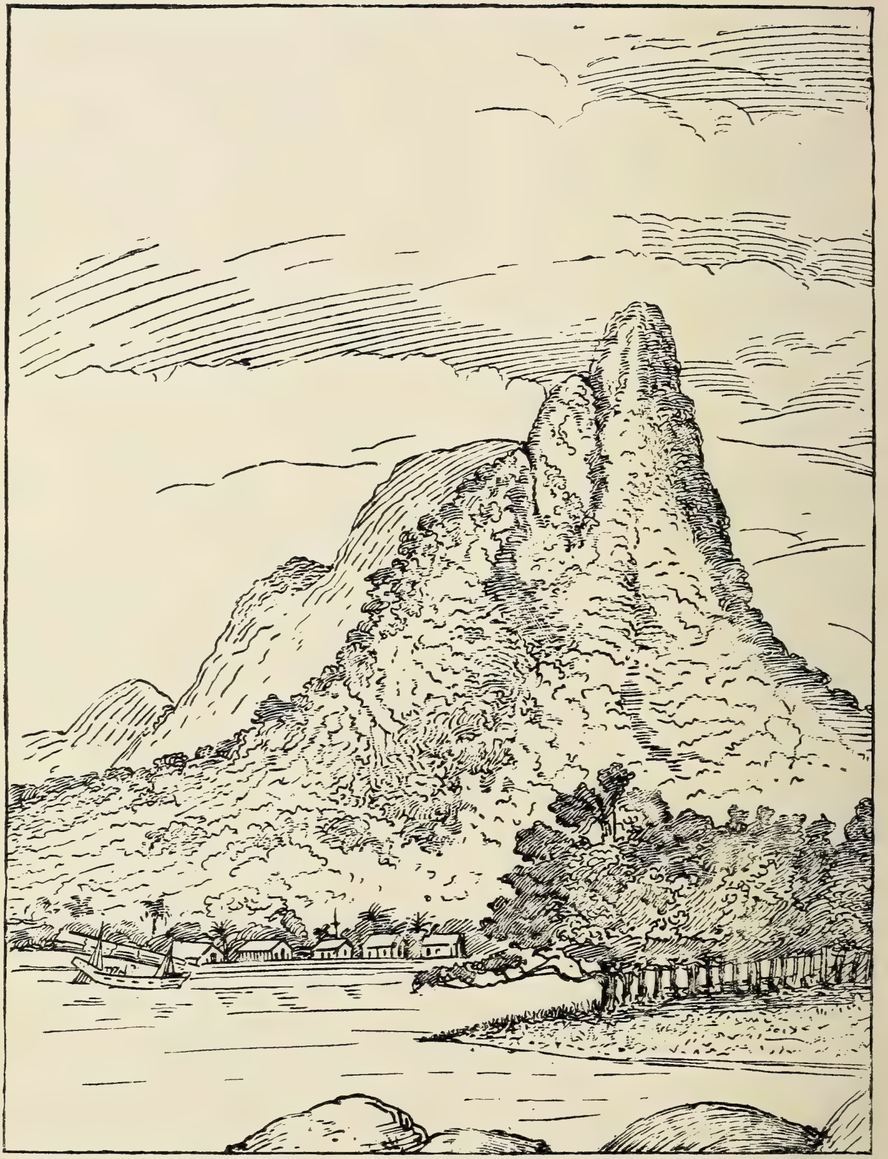


A History of Santubong, an Island off the Coast of Sarawak.

By Harold H. Everett and John Hewitt.

The island which forms the subject of this paper has for many years been familiar to Europeans resident in Sarawak, seeing that it affords to them the only seaside resort within easy reach of Kuching, the capital of Sarawak. As the new-comer approaches the country by steamer from Singapore, the Santubong mountain is one of the first landmarks to attract his attention : it presents an imposing forest clad mass rising almost straight out of the sea and its steep slopes reaching a height of 2700 ft.

The island on which this mountain is situated lies in the delta of the Sarawak river, its northern portion being washed by the China Sea. To the mere pleasure seeker the place has no attractions other than the sea and its shore with a narrow stretch of sand fringed with the picturesque casuarina trees, and dotted here and there with rocks and huge shell-covered boulders : but to an intelligent observer, Santubong has much additional interest. Perhaps the main feature of interest lies in the history of its inhabitants and the primary object of this paper is to bring together all the scattered facts concerning former peoples who have left no records of themselves excepting in such relics as broken utensils, tools and trinkets all of which can be picked up during a casual search on the site of the former village. We shall make mention of the fauna and flora of the island mainly from the point of view of geographical distribution and will incidentally give a brief note on the physical geography and geology of the island.

Concerning the word "Santubong" itself we can only say that by this name the mountain is known to all natives in this part of Sarawak. Amongst Sea Dayaks and Malays, "S'n-tu-bong" means a coffin : to Chinese the word "Sān Tū Bōng" signifies apparently "the mountain visible a long way off," and there is said to be a mountain of this same name in North China.

On the island are now several villages, viz., on the West Coast, Santubong which is situated almost immediately below the south end of the mountain ridge, and Bankissam which lies southeast of Santubong, the two being only separated by a stream known as the Santubong River: on the east coast we have the fishing village of Buntal which on its land side abuts on a mangrove swamp.

There seems to be good reasons for believing that Santubong has had a checkered history so far as its inhabitants are concerned. In pre-European times this neighbourhood was the rendezvous of desperate pirates who on more than one occasion must have sacked the village, at the same time destroying everything which could not be conveniently carried off; so that quite possibly we are indebted to these lawless people for the scattering of the interesting relics we describe later on. To this cause may perhaps be assigned the total disappearance of those large colonies of people whose ruined workmanship alone is known to us. The present inhabitants are descended from immigrants who several generations ago left their homes in various parts of Sarawak to found the villages above mentioned. To Santubong village came many Milanos from Matu and many Sea Dayaks from Sibuyau: to Bankissam came some Kuching Malays and one small village is peopled by Malays from the Kalaka River. When these people became sufficiently numerous, the Chinese shopkeepers also appeared.

The headman who, as representative of the Sarawak Government, administers justice and commands order is a certain Hadji, a Malay of rank claiming relationship to the royal houses of several countries including Bruni and Johore. His sense of order however does not appear to be very highly developed as his villages are always in an untidy and unsanitary condition.

The houses of the village are like all Malay houses raised on piles and built of a wooden framework with roof and sides of Nipa leaf thatch: they have no definite arrangement in the village which has not even a proper main road.

Formerly the only industry of the island was fishing and boat building, but of late the Sarawak Cutch Company has supplied work to the bulk of the inhabitants of Santubong and Bankissam.

The customs of these natives are a mixture of Malay and Milano and though the language spoken is mainly Malay yet there are a few people who can only speak Milano.

Much might be written about their superstitions, but we content ourselves in this paper with only a few examples which we hope will suffice to throw some light on the psychology of an ignorant oriental people whose only education has been a veneer of Islamism.

An interesting Milano custom held at the commencement of the fishing season—when the fine monsoon appears—is known as the Nyemah. A fleet of fishing boats decorated with flags and manned by boys and girls carrying tomtoms passes to all points in the bay where they are proposing to fish and there the leader of the fleet throws out to the spirits in the sea offerings of coloured rice invoking the spirits in an obsolete language the while.

At each promontory of the coast they fix up an 'Anchak' a festooned trophy gay with streamers, fashioned from the young leaves of the Nipah palm plaited according to custom: in this are receptacles for rice of many colours, eggs, bits of fish, tobacco and even opium—a little of everything edible in act.

Afterwards the ceremony winds up in a free fight all round, the people pelting each other with cakes and sweetmeats, pedada apples and Nipah fruits, and at this time former enemies take the opportunity of paying off old scores. The exact significance of the fight we cannot state.

It is characteristic of Milanos to ascribe all the ills of mankind to the direct action of evil spirits, and their mode of healing the sick is by appeasing the offending spirit. If a person has a headache it simply means that an angry spirit has hit him on the head and the treatment must be the pacification of the spirit. However the religious ceremonies connected with the healing of sick people in Santubong are not really typical of those in vogue amongst Milanos in their own country, and we think it best to give no details concerning them. We may mention however that they hold the "Bayoh" ceremony (cf. Ling Roth) and occasionally they make images of the antus though the material (pith of the sago palm) from which such images are ordinarily made is scarce in this neighbourhood.

All these people, Milanos as well as Malays, have embraced Islamism and hence are not so rabid in their notions of demonology as are the unconverted Milanos of Matu or Mukah; however the new religion has by no means entirely or even largely displaced the old.

As Mohammedans, the Santubong people prefer to be called Malays and are wont to conceal their Milano origin; and indeed it generally happens that when a native in Sarawak becomes a Mohammedan he immediately feels justified in calling himself a Malay—the Malays claiming to be the highest type of native in Borneo. Thus it comes that Sarawak Malays are a very complicated mixture of entirely different types of people and in Sarawak there is no such thing as a Malay race.

A very odd superstition is that known as "Pajong." It is the common notion that there is in the body a spirit (Pajong) or quality which may be exhaled and do harm quite unintentionally and that if one passes immediately behind a person who is in heavy perspiration the former person will soon have stomach-ache, and this indeed may have some foundation in fact: however to obtain relief it is necessary to implore the perspiring person to restrain his issuing spirit. It is quite the usual thing for a Milano when hot and perspiring to lean close to a wall lest any friend passing behind him should suffer the "Pajong."

An equally funny notion— this of Malayan origin—is the story of the "Polong." Certain unscrupulous persons in some way or other become masters of an evil spirit which punishes other people according to the will of its master. This familiar spirit embodies himself in a grasshopper which flies about in search of its victims. It is considered to be very dangerous and can kill people outright. The spirit is supposed to feed by sucking blood from the little finger of his master. If a man who possesses a "polong" dies, whilst his spirit is out on evil bent, the 'polong' becomes a masterless vagabond who will hurt any or all out of pure malice: for this reason everyone dreads the Kundin grasshopper. If one finds a grasshopper with a grain of rice in his stomach most assuredly he is a "Polong." (Cf. Skeats' 'Malay Magic.' p. 330).

We may mention still another superstitious practice belonging to the Malays and yet reminding us of mediaeval times in Europe—viz. the "tuju" or "pantak." If a person has an enemy on whom he would like to inflict bodily pain without running any personal risk he has resort to methods of sorcery: he would make for example a wax image into which he would stick pins just in the places where he desired his unsuspecting enemy to be smitten. Rather an amusing instance of this idea occurred only a few days ago. A few Sea Dayaks had been photographed and one of them went home bragging on that account, but his boast was soon turned to dismay for his mother assured him that he had thus put himself under the power of the artist since the latter had but to prick the eye of the picture and his victim would be blinded. The result was that the unhappy youth returned immediately to the photographer and anxiously begged for the plate.

The people of Santubong are ardent followers of the universal custom of stone worship. There is on the seashore not far from the Mission bungalow a large sandstone boulder which in profile has a fanciful resemblance to the open mouth of a huge monster: it is called the "batu boiak" (the crocodile stone.) On this stone it is customary to place offerings to the spirits and here the seeker after wealth or happiness makes his prayers. Even the foreign Chinaman who would be lucky in his gambling bribes the spirits with offerings of food placed on the 'Batu boiak.'

It has been known for many years that in Santubong one can at any time find fragments of ancient pottery, obsolete beads and gold ornaments: the latter have by this time been thoroughly searched for by natives who have devoted their whole time to the work. It is believed too that Rajah Sir James Brooke made a collection of this treasure which unfortunately entirely disappeared when the Astana was sacked by the Chinese in 1857.

Concerning the former possessors of these interesting remains we know absolutely nothing, nor is there any local tradition on the subject; in enumerating the various objects found, it will be seen that the case is rather complex and we can offer nothing more than provisional hypotheses to explain the tangled evidence.

The area in which these fragmentary relics are to be found is a very definite one stretching for a distance of about 1½ miles along the shore of the river, being limited on the west by the Santubong River: landwards it extends back for some fifty yards. It is easily distinguished from its surroundings by the characteristic black iron slag. A great part of it is now uninhabited.

The following is a general list of relics found within recent years at Santubong: gold ornaments, beads of various kinds, bracelets, broken pottery and crucibles, Chinese coins, iron slag, one small Hindu image of baked clay, and several carved stones.

We must mention that these various remains, all mixed confusedly together, belong to very varied peoples and dates, some being undoubtedly modern: this is clearly shewn in the case of the pottery and the beads.

GOLD ORNAMENTS.

These are mostly beads of very fine workmanship. In addition to these are fragmentary remains of what appear to have been ear and nose ornaments. A solitary stud rescued intact much resembles the nose studs worn by natives of India. Several large beads found here have the characteristic shape of an octahedron pulled out into a spindle. Such beads may perhaps have formed part of the tassel hanging from the ear ornament of an Indian woman, or again it may have formed part of the fringe of a Chinese lady's handkerchief.

On the whole, we think these gold relics point to Indian workmanship but the material is not sufficient to justify any positive statement.

Fairly large quantities of gold treasure of this type has been found on the left hand branch of the Sarawak River below Pengkalan ampat and a number of fancy beads have been taken at Bidi. It is quite certain that gold has been worked in Sarawak by Chinese for many centuries, but the Pengkalan ampat and Santubong relics certainly do not possess a typically Chinese facies. The Santubong ornaments may have been made from gold taken on the island itself as in the north not far from Tanjong Sipang workable gold has been found.

It is rather remarkable that silver treasure is represented only by one or two bangles and beads and a very few silver rings such as are worn on the toes by Indian women. The great scarcity of silver work rather suggests that jewellery in general was not imported to Santubong and that therefore all trinkets such as are found—the gold articles above mentioned —are locally made.

BEADS.

There is a great variety in the beads found at Santubong. On the whole they are of a plain type and specimens of the handsome many coloured beads such as are treasured so highly by other Bornean natives (Kayans, Kenyahs and Milanos) have only occasionally been taken here. A fair number of beads are made of natural stone (Cornelian Agate, Red Jasper and Quartz) which the makers may have procured from the conglomerate on the left hand branch of the Sarawak River. Such beads are spherical or elongated and facetted. A common shape is that which we described in our account of the gold beads as an octahedron pulled out into a spindle. A bead of such a shape is known to Sea Dayaks as Pelaga. Beads in all stages of making are here found, some roughly shaped, some not bored, and others only half bored, and one or two have been drilled so badly from two opposite ends that the holes have crossed without coinciding.

Another type of bead also made on the spot is produced from the iron slag which we mention later. The bead appears to have been formed by twisting the pasty slag round a wire.

All the other kinds of beads may be of foreign origin but many are so crude that we think this improbable. Glass beads of various colours, yellow, red, and blue are numerous. Many of these are asymmetrical and peaked at one or both ends as if the plastic glass has been twisted spirally round a wire. The other glass beads are of better workmanship, a common shape being that of a biconvex disc with finely bevelled edges.

Another type, perhaps of European origin is cylindrical and presumably was made by cutting up glass tubing. Finally there are to be found here many small beads made of burnt clay coloured red by iron. Of this type we have seen several interesting specimens shewing the method of production. The clay was rubbed round a wire to give a length of tubing: this was pinched at short intervals producing a slender moniliform tube which was baked as such. Afterwards the beads were made by breaking it at the constrictions.

It seems very probable then that Santubong was once the scene of a bead making industry, but we are in complete ignorance respecting the makers. Natives of Sarawak have now no knowledge of such an art and beads of the type in question are not affected by Chinese. The red and yellow beads are often worn by poorer Milanos on their clothing and the few large and handsome beads are of the same type as is treasured by the Milanos: yet these were almost certainly never made by Milanos.

It is well known that the better class beads of external origin have been much used for centuries and even up to the present time, as an object of barter amongst natives: modern beads thus used come mainly from Germany but who made the antique beads and who introduced them to Borneo no one knows.

We can state however that some of the antique beads now found in Borneo were made in Venice, centuries ago: such old Venetian beads have indeed been found at Bako, a fishing village quite near to Santubong.

BRACELETS.

A few fragments of simple bracelets made of blue glass have been found at Santubong. The same kind of ornament has also been found in the Baram district and at Sibu: in the caves of Upper Sarawak, Mr. A. Hart Everett found 'beads and armlets of a very hard blue glass, excellent pottery, pieces of iron, and manufactured gold.' They were most likely introduced to Borneo by traders.

POTTERY.

Broken pieces of pottery are to be obtained here in large quantities: but it is rather curious that only very few whole pieces have been found. The commonest kind belongs to a type which has for many generations been treasured up by the Milanos of Sarawak and whose origin is very uncertain.

Our Santubong pieces belonged mainly to plates and shallow basins. For the most part this pottery is of the esteemed crackle type and is characterised by a specially thick glaze which is usually some shade of green. A decoration occasionally seen on these plates is that of a small fish placed under the glaze: in one specimen of similar make a peony flower occupied the centre of the plate. This type of pottery is probably of Chinese origin. A less frequent kind of earthenware is of red terra cotta of very good quality: a jar of this material is decorated with the three clawed foot of what may have been a dragon or a phoenix.

Other remains of pottery which is probably Chinese or Siamese are those of jars of various sizes, the largest reaching a height of three or four feet. Such jars decorated with dragons in relief and of a thick brown glaze are in use to-day amongst the Sea Dayaks who prize them highly.

In addition to the above are cooking pots, teapots, and gin receptacles exactly like those of present day Chinese, and crockery of this particular type is suggestive of a colony of Chinamen rather than of Milanos.

An entirely different kind of pottery is the crude earthenware made of burnt clay: this is decorated with a pattern which was beaten on the plastic clay by means of an incised strip of wood. Such pottery was formerly made by Malays, and certain Sea Dayaks even now make their cooking pots in this way. These pots would be made on the island, we suppose.

An interesting find is that of crucible remains in fairly large quantities. The crucibles—apparently about 7 ins. high—were excellently made and the clay used was of superior quality: it is obvious too, that the material was turned on a potter's wheel. We think it very likely that these crucibles were made in the village, and that they made use of a white siliceous clay which is still to be found at Bankissam: this clay has been analysed by Mr. C. J. Brooks who reports that it is very similar in composition to the material of the crucibles and to that of one of the better kinds of pottery.

A remarkable fact about these abundant crucible remains is that not one of them has been in use, as if the Santubong crucibles were made entirely for export. The recent find of a single specimen of crucible which has been in use and which still contains a fusible slag does not appreciably alter the case for this crucible is made of an entirely different material, being of coarse grain whereas all the other crucibles are characterised by a special fineness of structure. The contents of the used crucible are iron slag. In the total absence of used crucibles belonging to the better class, we are unwilling to offer any suggestion respecting their use.

We can sum up the evidence of the pottery by stating that there lived in Santubong some people who possessed quantities of good Chinese (or Siamese) pottery, and that the same or other people made first class crucibles and simple burnt clay cooking pots.

CHINESE COINS.

We have quite a collection of cash from the area in question. The commonest coin found is a Thai Ping cent piece cast in the period A. D. 976–984. Besides this, there are cash belonging to the periods A. D. 618–905, A. D. 998–1004, A. D. 1038–1040, A. D. 1064–1068, A. D. 1078, A. D. 1101, A. D. 1662–1723, A. D. 1736–1796, A. D. 1736–1791, A. D. 1796–1821, A. D. 1821–1851.

In considering this list of such varied dates it should be remembered that similar coins of all ages are still in currency amongst Chinese although the coins of a reigning Emperor or dynasty would predominate in China. Making due allowance for this, it would still seem a possibility that the coins belonged to at least two distinct colonies of Chinamen living in Santubong at different periods, *viz.*, an early colony financed by Thai Ping coins with others up to the year A. D. 1101, and a much more recent colony who used mainly eighteenth century coins.

IRON SLAG.

The visitor to Santubong cannot fail to remark on the large quantities of black iron slag found on the surface of the ground over a large area, and history has nothing whatever to relate of an iron manufacture here. It exists in large masses as well as in small bits, and apparently is intermixed with the surface soil fairly uniformly. This iron slag is rich in iron as if it were the product of unskilled workers. There are no remains of furnaces nor of ironware which was presumably made here: the latter fact is what might have been anticipated as in this country earth-buried iron disappears rapidly.

In our account of the crucibles we mentioned that there have been found a solitary crucible specimen containing slag scoria fused to its sides: this may suggest for the slag an origin from the crucibles but it seems scarcely probable when we consider the large size of the masses of slag which rather points to the use of small primitive furnaces. Strange to say there is now no iron ore to be obtained on the island: the nearest locality for this raw material is in the neighbourhood of Lundu 30 miles away.

We are indebted to Mr. C. J. Brooks for the analyis of this slag, as follows.

Silica	22.4 %
Ferrous oxide	65.5 %
Alumina	7.6 %
Lime	2.3 %
Oxygen and Carbon	2.2 %

Mr. Brooks therefore considers that the process of extraction was rather crude and that limestone was not used therein.

At the present day the extraction of iron from its ores is quite unknown to Malays or Dayaks and is only to be found amongst certain Kayans who live hundreds of miles away.

THE HINDU IMAGE.

A single specimen of some female Hindu deity made of burnt clay comes from the area in question. The hands are crossed over the breast : it is 2½ ins. long and has lost its head.

Other relics of similar origin are mentioned by St. John as occurring not many miles away amongst the Land Dayaks: such are a Hindu stone bull and a 'representation of the female principle so common to Hindu temples.'

It is supposed that an object of religious import to the Bukar Land Dayaks of the Serin village and guarded most jealously by them will eventually prove to be the same kind of image: is certainly is true that the Land Dayaks shew clear evidence of a Hindu influence in their customs.

CARVED STONES.

Situated at some distance from any human habitation on the bank of a small stream known as the Sungei Jaong there is a sandstone rock on which has been carved a human figure lying prone on the rock with hands and arms stretched out. The figure is almost life size and much time and patience must have been devoted to the work. The rock itself has natural depressions and eminences so that the carving very likely followed some previous contours on the rock. There is no tradition whatever concerning this stone which is well known to the present inhabitants of Santubong: it is however certain that it was not the work of the Malays or Dayaks. We believe that it is of Indian workmanship and as a traveller's tale we have it that such figures are also to be found not far from Benares in India.

Another stone to which no use nor origin can be assigned with certainty is a large block of standstone in which a shallow rectangular cavity has been cut: it is too large to be lifted by one man. This stone lies near the house of the Cutch Company.

Of another crudely carved stone found at an elevation of 300 feet on the mountain a figure is given. It is about 4 feet high and 1 foot broad: its history is quite unknown.

Lastly there is near the Government bungalow a cylindrical block of sandstone about 6 ft. long which with its well smoothed surface and carefully rounded ends suggests human workmanship.

If we turn in other directions for the solution of the questions raised by the discovery of the above mentioned relics we meet with no explanation whatever. Of writings or traditions there is nothing save one which relates to the history of the Malay royal family and which we now summarise. It tells of the wanderings of a Malayan Aeneas, by name Datu Merapati, who for a time made Santubong his head quarters. The same story also makes mention of an attack on the village by Burmese invaders, a tale of considerable local interest as we shall see later on.

THE STORY OF DATU MERAPATI.

Many years ago there came down from Heaven an illustrious person called Rajah Paribata Sri. Deciding to stay on earth he took to himself a wife and became the father of three children—by name Radin Depati our hero, Radin Urei Sri and

Radin Gosti. Prince Radin Depati commences a series of perilous abventures by making war on the Rajah Jemarulan and being cursed by heaven suffers defeat: so accompanied by Urei Sri and Gosti he seeks refuge in Johore. Here they receive a hearty welcome from the Sultan who treats them as his own sons.

As might have been anticipated our hero fell in love with the Sultan's daughter and his suit meeting with a favourable response Radin Depati took to wife Dayang Suri. There were great rejoicings at the marriage and all Johore made it the occasion of a special holiday. But alas! for some reason or other the gods were offended and whilst the bridal party were making merry in their ship, a violent storm arose which carried them far from their home. The vessel with its seasick and famished crew was borne in the wind to Siku-danah on the south west coast of Sarawak where the unfortunate party landed.

Here they were welcomed and for some time they were content to remain with the good people of Siku-danah. For some unexplained reason Depati considers it wise to conceal his identity and he now calls himself Sa Merapati. His brother Radin Urei Sri receives in marriage the daughter of the Rajah of Siku-danah. After a while, the whole party decide to return to Johore and again they venture on the open sea: the winds take their vessel first to the island of Malang biru and then to Puloh Malakutan famed for its coral and nibong palms. Thence they are carried to Sambas where they remain for more than a month.

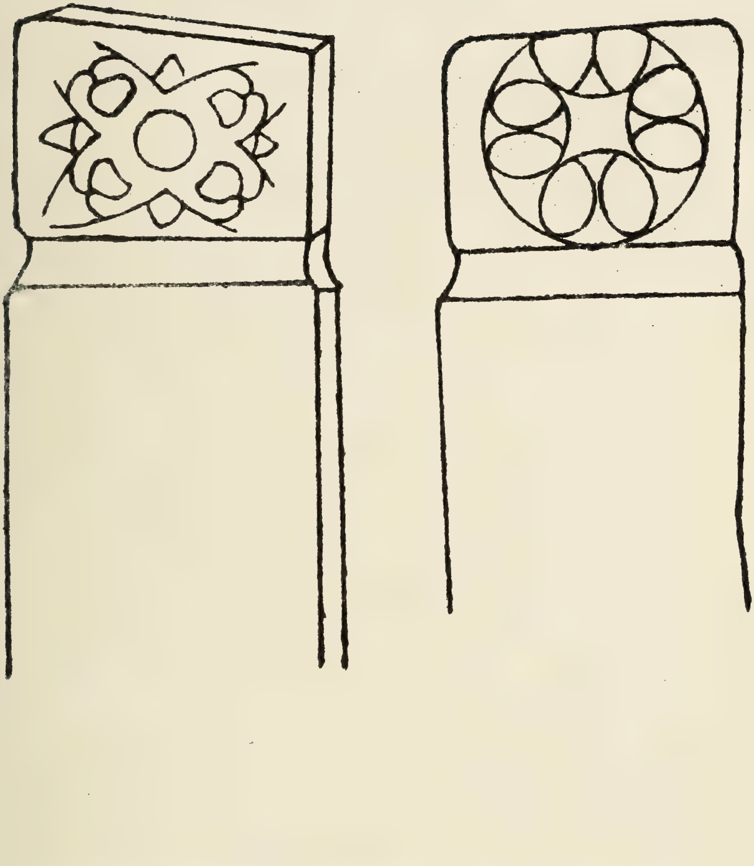
At this time Sambas was ruled by a young queen who is smitten with love for Urei Sri and as a result the latter becomes king of Sambas. In this country he remains whilst the rest of the party sets sail again, and eventually reaches Tanjong Datu. Here they remain for some time, Radin Dapati taking the title of Datu Merapati, and his wife Datu Permaisuri. From our hero in fact this place takes its name of Datu and to this day his grave is to be found at this well known cape. Later on, Datu Merapati becomes Rajah of Tanjong Datu. At this time the country was very much infested by crocodiles who were so numerous and so voracious that the people were afraid to leave their homes. At last the men decided to wage continual war on the crocodiles until they were entirely driven away, and this though causing the death of many men, they actually accomplished. One large creature nine fathoms in length they beheaded, and his head they took to a place on the island now called Santubong where it may be seen to the present day as the Batu boiak. From that time the village of Santubong was known to Malays as Negri batu boiak. Here Datu Permaisuri gives birth to a dragon with golden scales: this prodigy swims out to sea. Also here she presents Datu Merapati with a son, Chipang Merapati and a daughter Dayong Sri bulan. One day Merapati and Chipang set out from their home on a trip into the interior with the object of collecting tribute. Whilst they are away the village is attacked by a crew of savage people who came from Pegu, and fearing for their lives, all the villagers of the Batu boiak seek refuge in the jungle. Permaisuri and Sri bulan are taken as prisoners to the vessel of the victors and in their shame they seriously consider suicide. But the elder lady recovering her spirits resorts to a stratagem and at last succeeds in killing the Pegu captain, at the same time thoroughly terrifying the rest of the crew.

It is told that Permaisuri after killing the captain gouged out his eyes and that these having been preserved are still in the possession of one of the Malays of rank, in Sarawak: be this as it may the words 'Matu Pegu' (Pegu's eyes) are still in use amongst the people of Santubong. After this, the vessel is carried by wind and tide up the Samarahan river and on reaching land the crew immediately run off into the jungle. To this day the descendants of the Burmese invaders are still to be found up the Samarahan: for such are the bearded Land Dyaks of Bukar who, be it noted, have amongst them no men of rank, no tumunggongs, no mentri and no datus. The two ladies did not however disembark and they were taken after many days to Brunei where they lived in the house of a low born but kind-hearted fisherman for some months.

In the meantime Merapati had gone far up the Sadong river, and had even married a Dayak lady. As a result of this union, the Upper Sadong river can shew in its many tumunggongs some men of high birth. Merapati is to this day a familiar name to the Land Dayaks of Sadong and near the Moara Rubin they still point out to the visitor a stone on which was carved by our hero, a curious token mark. But when Merapati learns the bad news from Batu Boiak he immediately sets out for home and paddles down at record pace. As he skims along the river, he is joined by the burong bakaka (kingfisher) who challenges our hero to a race, agreeing to the stipulation of Merapati that the loser must vomit his own blood. The result was that the bird lost, and even now the beak of the bakaka kingfisher is stained an indelible red as the penalty. On reaching the Batu boiak and hearing nothing of his women folk he sets sail and for many weeks searched the neighbouring coasts in vain. At last the golden dragon appears near the vessel and hails the distracted man who now learns that on the back of this dragon the vessel of his wife was carried to Brunei: and the dragon after paying various compliments to Merapati gives him one of his own golden scales—which by the way is still in the possession of one of the nobles of Brunei—and then disappears. So Merapati proceeds forthwith to Brunei and is lucky enough to meet the very same fisherman who first offered shelter to the ladies. At the happy reunion of our hero with his wife, we must leave them for a while.

After the sad mishap in Johore, the Sultan daily expected the return of his daughter and son-in-law, but when after waiting many months they did not appear, he sent out a large search party with strict orders never to return without the missing pair. This party which included several mentris and other men of rank searched the high seas and scoured the islands in vain so that at last they gave up the search and settled down in Sirhassen where their memory is still preserved by a goodly number of mentris and datus.

By chance the good fisherman of Brunei finds his way to Johore and is surprised to find the place in mourning and decay. On enquiry he is told that the old Sultan has died of sorrow on account of his lost daughter the Dayong Suri, and immediately



Drawing of a crudely carved stone found on Santubong mountain at an elevation of 300 feet.

The stone is about 4 feet high and 1 foot broad: its history quite unknown.

recognising the true state of affairs, he informs the new Sultan of the arrival of the long lost party in Brunei. On hearing this, the young prince hastily makes preparations for a long sea voyage and at an early date reaches Brunei. The mutual greetings were most affectionate and the townspeople joined in their congratulations. In due time the Johore prince marries his relative, Sri Bulan, and becomes Rajah of Brunei, his younger brother succeeding to the rank of Sultan of Johore. The worthy fisherman as a reward for his good services is made a chief of the up country. After this, Merapati with his wife, and Chipang his son, returns to Batu Boiak and remains here until the place has again acquired some degree of prosperity: then Chipang assumes the rank of Rajah at Batu Boiak, whilst our hero and Permaisuri go back to Tanjong Datu where they hope to spend their old age. It was here he died and on his death, his well worn tikar simbayang (prayer mat) floated out to sea and was picked up by Chipang at Batu Boiak: thence it was taken to Mungoh Landi, a hill in Upper Sarawak where shut up in a box, it was buried. Ever afterwards, Tanjong Datu became the resort of pilgrims where the good people went to pray and to bathe in the stream made holy by the famous Datu.

Chipang Merapati lived and ruled at Batu Boiak for many years, and we are told that his people included as well as Malays many immigrants from China and from India.

Here the story ends abruptly in a confused genealogy which shows the descent of several Malays of high rank in Sarawak from the illustrious hero of tradition. Such is the main outline of a story well known to Malays, and in the few scattered references to the negri Batu Boiak we have all that tradition can offer us respecting our subject. How much of this story has any foundation in real fact we are not prepared to say, but from the casual references to Santubong—which is only incidental to the story—we believe that this village has in past times been the home of influential Malay chiefs when probably Sarawak village was of very minor importance. Also if the statement concerning the Chinese and Indian residents of the village be not historical fact, it represents at any rate the opinion of the Malay scribe who 40 years ago committed this story to writing.

We may mention that a variant of the Pegu incident is that the strangers stayed in Santubong for some time working as slaves.

Before dealing with the fauna and flora it will be well to mention the more obvious features of geographical and geological interest. As will be seen from the accompanying map, Santubong is one of many islands lying in the delta of the Sarawak river: these are mainly extensive mangrove swamps with occasionally a rocky prominence. The Northern half of the island is occupied entirely by the mountain mass: the Southern half is of mangrove swamp. It appears therefore that at no very distant geological period, an open sea stretched over the area now occupied by these swampy islands: in that sea the mountain of Santubong appeared as a solitary island whilst dotted about here and there were a few rocky islets.

The mountain is a narrow range, five miles long, of uptilted sandstone and shales which dip rather steeply towards the North East, and judging from the pebbles in the beds of the streams there are evidently occurences of igneous rocks of granitic nature. At Sajinjang, just across the river, the uptilting factor is clearly observable: this hill consists of igneous rock, a porphyry, with an altered shale which is very hard and crystalline and in places where the stratification of the shale is in evidence it is very much contorted and dislocated often being thrown up on edge.

The Santubong sandstone contains iron pyrites in considerable quantities and there is a small occurrence of galena at the south end.

Traces of gold are also found in the soil at the base of the mountain.

In the following account of the animal and plant life of Santubong we shall make no attempt to give lists but will confine our remarks to a few points of special interest and to the relationship between the life on this island and that of the adjacent mountain, Matang, on the mainland.

Fauna of Santubong.

In respect to mammals and birds the fauna of this island differs considerably from that of Matang. On the latter mountain, the morning air resounds with the cries of numerous gibbons (*Hylobates*) whereas not a single one is to be found on Santubong. So also Santubong differs in having no bears, no cats, no kijang (*Cervulus muntjac*), no porcupines, no partridges pheasants, quails, parrots, nor any other ground birds. We do find, however, on this island the long nosed monkey (*Nasalis larvatus*), the brok and the kra (*Macacus nemestrinus* and *cynomolgus*), and several species of *Semnopithecus*, the wild pig (*sus barbatus*), the little plandok (*Tragulus* sp.), the flying lemur (*Galeopithecus volans*), and many species of squirrels: as a resort of the immigrant game birds, plover, snipe, curlew, and allies in their proper season—(from end of September to the beginning of March)—the neighbourhood of Buntal has some fame among sportsmen. The other birds are too numerous to mention and they do not appear to be of special interest apart from the curious fact just mentioned, that there is a general absence of birds whose flight is short and weak. This, coupled with the significant fact that the Bornean mammals on Santubong are such as can swim whilst those absent from the island and yet present on the adjacent mainland cannot or do not swim, is after all just what might have been *a priori* predicted after a study of the geography of the district.

There can be little doubt in fact but that Santubong has for a very long time been separated from the mainland by a barrier too formidable to permit the crossing of any but swimming mammals or strong flying birds: this barrier was at first open sea nearly ten miles wide, but with the simultaneous deposit of mud at the mouth of the Sarawak River and the gradual encroachment seawards of the vegetation of mangrove swamps, the open sea gave place almost entirely to a dismal swamp which to some terrestrial animals is as impassable as the sea. As we shall see, there are good reasons for believing that Santubong was at a still more remote period joined to Matang by high ground, and premising this, it becomes difficult to satisfactorily explain the truly island nature of the fauna.

Perhaps during the period when the separation from the mainland took place, the animal life of the neighbourhood undertook a migration or was destroyed.

The only fossil remains recorded from the island is a molar tooth of a deer. The tooth is much larger than that of any specimen we have seen of the Bornean *Cervus equinus*. A very similar specimen along with a big bone of the same animal was found by Mr. R. Pawle in a cave at Bau.

The insect life of Santubong is not well known but it appears to be very like that of Matang. The mountain butterflies from these two localities are almost identical but it is not surprising to find that out of a total of more than a hundred species inhabiting this region, there are one or two whose distribution is strictly local. As with all mountain *Rhopalocera* in Sarawak, there is a preponderance of *Lycaenidae* (Blues) amongst which the genera *Cyaniris* and *Nacaduba* are well represented. The sandy plain stretching from the seashore is a favourite locality for a variety of the familiar Malayan *Hestia* whose gauzy white wings blotched with black, look too large and too fragile to allow of more than its customary fluttering flight: here too is to be found quite commonly a fine yellow *Troides* (*T. Amphrysus flavicollis* Druce), whilst on the top of the mountain one can rarely see a solitary specimen of the magnificent green creature known as the *Brookcana* butterfly (*Troides brookeanus*). The beetle fauna is very extensive and so far as we know it, is very like that of Matang. One species worthy of mention is a brown elater (*Hemiops crassa*) nearly an inch long. This beetle is found on the summit of Santubong, Matang, Lingga, and several other mountains in Sarawak, in some localities, Matang for instance, being very common. The same creature we are told exists on the mountain tops of the Peninsula. We have never seen a specimen of this from the lowlands. Of some special interest is a cockroach taken on Santubong. It is peculiar in being really handsome, and being unlike cockroaches found elsewhere it was given the dignity of a new genus by Mr. Shelford who called it *Miroblatta petrophila.*

The invertebrate life of the sea shore could provide an endless source of interest in its myriads of tiny crabs which scuttle away at every sound, and in its boring Sipunculid worms whose fat bodies the natives deftly extract from their deep holes to use as bait for fish.

In the mangrove swamp stretching from the south end of the mountain is the usual distinctive fauna of such a habitat; the mud frequenting animals offer a special attraction as they are so extremely numerous. Foremost amongst these mud loving creatures are the crabs of bright and varied hue, the commonest (*Uca arcuata*) being a small creature not more than 1 or 2 inches long, resplendent in a bright blue livery. Other kinds are red or light brown. These pretty creatures besport themselves on the surface of the mud, myriads retiring at once to their holes when alarmed, as they retreat blocking up the entrance with the single huge claw. This innumerable army of crabs is continually scooping out holes, bringing up from below a semisolid mud which accumulates round the top of the holes and hardens in the sun. But their work is not enduring for with every rise of tide the mud is levelled up again. However in the case of one crustacean, the large mound-building decapod *Thalassina anomala*, called by Malays the Enguang, a very profound change in the land surface is thus effected. This animal bores long and wide tunnels which extend from the liquid mud, several feet below, up to the surface of the harder ground above: at the surface the material brought from below accumulates in such quantities as to form large mounds several feet in height. The result is that what was formerly soft mud becomes in a few days hard baked earth. This tunnelling moreover does not result in the formation of spacious hollows below ground as the liquid lower strata are replenished from the mud forming the banks of the streams. Thus it comes about that the land becomes gradually raised and this process continues until the thickness of the solid earth above becomes too great an obstacle for the enguang to penetrate. It would seem quite possible that the enguang when present in large numbers can in a very few years raise the surface of the area in which they work through 6 or 7 feet; and no doubt this Crustacean has been a most important factor in the formation of dry land from mangrove swamp.

THE FLORA OF SANTUBONG.

It will be convenient to consider the flora of this island under several headings according to habitat, that of the mountain, of the sea shore and of the mangrove swamp.

The mountain flora. The forest of the slopes has all the appearance of a truly indigenous flora and is very like that of Mt. Matang: it is not in any sense what is known to botanists as an island flora. From the evidence of the trees it would seem most probable that the two mountains just mentioned have in past times been united by high land. For not only are the two floras so similar throughout but also there is in this flora a fair percentage of plants whose means of distribution are so limited that they are unable to cross the wide stretch of mangrove swamp and of sea which now separates the two mountains. Of such plants we may mention in particular the Ironwood tree, Bilian (*Eusideroxylon zwageri*). The fruits of the Bilian being large and heavy cannot be blown in the wind and as the epicarp is very hard and thick it is not eaten by animals (except porcupines): no doubt it is carried by water but streams cannot carry uphill nor is it probable that Bilian will grow in a swamp. Such being the case its wide distribution in this country argues for it a great antiquity and whenever it occurs on elevated ground there we may expect to find primary jungle. Again, there is on Santubong, as also on Matang, a number of different species of oak (*Quercus*) and of Engkabangs (*Shorea* and other dipterocarps): now the mere fact that a given genus of tree has a number of different species in one particular locality would lead us to believe that here the genus is endemic and when we remember also how imperfect is the mode of distribution of the heavier fruited dipterocarps and of the oaks we can only suppose that the forest on Santubong mountain was once quite continuous with that of Matang and of Mt. Lingga in which localities are preserved the remains of the former immense tracts of primeval jungle which covered the land where now is nothing but mangrove swamp. The only alternative to this theory is that Santubong has received its flora by the agency of birds, mammals, wind and water from Matang. Now if the intervening land should lodge areas of dry ground which could act as stepping stones for the passage of trees between the two mountains such an alternative would be at any rate a possibility and on examination we do actually find in quite convenient situations many dry areas usually a few feet (sometimes as much as 25 ft.) elevated: these are known as Mattangs. The Mattang may cover an area of ¼ square mile or it may be much less: its substratum is of horizontally stratified sandstone and the soil is nothing but sand. Such a sandy island existing in a sea of swamp can be recognised from afar by the trees, which are quite different from those of the swamp: a very characteristic mattang tree is a Casuarina (*C. Sumatrana*) called Amun by Sea Dayaks. But, not only is the mattang flora very distinct from that of a mangrove swamp but also it lacks the essential elements of a mountain flora and the poverty of its soil is alone sufficient to prevent its functioning as a stepping stone between Santubong and Matang. Nor can we regard the mattangs as lingering remnants of the original high ground for it seems certain that they are quite recent in origin having been laid down as large sandbanks in the course of rivers. A sandbank of this type may have been formed out at sea or in the river-bed many miles from its mouth. Quite possibly the sandbanks of the Batang Lupar river where they are called Langains may some day become Mattangs.

It is evident therefore that at the present day there is nothing of the nature of intermediate land-bridges between the two localities and that in the case of a large number of species of plants an interchange is now impossible: the simplest explanation of the fact of general uniformity of flora is then the one we have just stated.

The flora of the slopes includes the following trees:—Oaks (Impilit of Sea Dayaks and Empenit of Malays) of at least four species including the rare *Quercus reflexa;* a species of chestnut (*Castanopsis* sp.) called Berangan by Malays; a number of Dipterocarps chiefly Shoreas (Engkabang and Resaks of Malays) with also the bastard camphor tree (*Dryobalanops*,) the Kapur; a number of *Sapotaceae* including the gutta producing trees Bainyin, Rian, Samalam and the Niatos (genera *Palaquium* and *Payena*); an ebony, Kayu Malam (*Diospyros* sp.); at least one Renggas tree (*Melonorrhoea* sp.); a wild *Nephelium* (*Mujon*) several species of *Saurauja;* a *Litsea* and allied genera (Medangs); a nutmeg (*Myristica* sp.) called Cumpang; two Garcinias known to Sea Dayaks as Sikup bunkang and Sumbat tebu; a *Eugenia* (Obah); two species of *Canarium* (Kambayau); a tall *Anonacea* (*Goniothalamus* sp.) bearing large yellow banana-like fruits on the trunk; a *Calophyllum* (entanggor); a *Hydnocarpus* known as Nyalin; an *Elaeocarpus;* a *Pithecolobium* near *Motleyana;* several *Ficus* and a host of other trees which in the absence of fruits or flowers could not be identified.

On the ground below at the base of the trees is a vegetation scanty for the most part, in which Dicotyledons are represented by several *Gesneracea* including the beautiful blue flowered *Didymocarpi* (*D. bullatus* and *rufescens*) and one or two *Cyrtandras:* white flowered *Rubiaceae* of the genera *Argostemma, Hedyotis* and *Acranthera: Gomphia* and *Euthemis; Labisia pothoina; Anisophyllaea disticha: Sonerila* and other *Melastomaceae* and one or two species of *Piper.* Of Monocotyledons we find some Aroids (*Alocasia villeneuvii, Homalonema sagittaefolia* etc.) a few orchids (*Hetaeria obliqua* etc.) one or two species of *Curculigo* (Lembah) some *Zingiberaceae* (*Hornstedtias* and *Globbas*); *Forrestia marginata*, some sedges, a grass, a few *Pandani* and the *Palmae.* The palms are not nearly so conspicuous a feature of the vegetation as they are at mattang: the *Eugeissona* of Matang is not to be found on Santubong and no other large palm takes its place. This order of plants is represented by a tall *Licuala* called Nunong and smaller species of the same genus: some rattans (*Daemonorops monticola* etc.): a handsome Caryota (*C. mitis*) known as Modor: *Plectocomia minor*, the Tibu of Sea Dayaks: the 'mountain Nibong' or 'Lemmakar' (*Oncosperma horrida*) and in the low-lying swampy land at the foot of the mountain the common Nibong (*Oncosperma filamentosa*) whose spiny trunk is widely used for making posts. The only grass indigenous to this jungle and indeed to Borneo is the broad leaved *Leptaspis urceolata:* of *Cyperaceae* there are several, a common one being the *Scirpodendron costatum.*

Ferns are extremely numerous here both in species and individuals: a collection of one hundred species could easily be made at Santubong. The most graceful member of this family is the tree fern *Alsophila latebrosa* which in shady hollows attains a luxuriant growth, raising its crown of fronds to a height of 30 ft. Several other species of tree ferns are also found on the mountain. (*A. ramispina*, *A. comosa* and a *Cyathea*).

In this dense jungle where the struggle for light is keen, climbing plants are very common: here are a beautiful scarlet flowered *Bauhinia*, Hoyas, Tylophoras, the gutta producing Willughbeias and very frequently a large leaved *Gnetum.*

Parasitic on the tall trees are the *Loranthi* of which a species with large and handsome scarlet flowers is very common: also a small leaved mistletoe (*Viscum* sp.) is here to be found. As a root parasite reminding one of the British Orobanche we occasionally meet with the purple flowered *Aeginetia intermedia* rising solitary from the ground.

High up on the slopes where the mountain is for long periods bathed in clouds, and where the air is cool, the surface of the trees and shrubs is completely enveloped save for the leaves in trailing epiphytal growth mainly of Hepatics: and here too in damp spots and on rocks trickling with moisture is to be found a rich growth of filmy ferns which are quite a marked feature of the vegetation. Conspicuous amongst these filmy ferns is *Trichomanes javanica*, *T. rigidum* and the handsome *T. foeniculaceum* and *T. pluma.* Altogether there are about a dozen species of filmy ferns here.

THE SUMMIT FLORA.

Quite a different habitat and a different vegetation is to be found on the summit. During the greater part of the day, the plant life is completely exposed to the rays of a fierce tropical sun : at other times it is subjected to raging winds or torrential rains. In accordance with these conditions, the vegetation here is mostly of stunted trees and shrubs whose leaves are in many cases small and leathery : they are in fact typically Xerophytic.

On the top of this narrow mountain ridge we find an assembly of plants of wide distribution practically all of them being found on the summits of other mountains in Sarawak. The great majority of them have tiny seeds which no doubt are carried great distances by the wind—a fact which sufficiently explains the wide distribution of the plants in question. Here are several species of handsome rhododendrons including *R. malayanum*, *R. verticillatum* and *R. lacteum* a white flowered species occurring also on Kina Balu : several other *Ericaceae* including *Diplycosia consobrina* : amongst *Myrsineae* are a species of *Ardisia*, several species of *Embelia* and *Myrsine capitellata* distributed throughout the Archipelago and Ceylon : a white flowered *Alyxia* abounding in a sticky gutta : *Baeckia frutescens* found throughout the archipelago and South China, and a *Eugenia* apparently confined to mountain tops in Sarawak : a *Pygeum* which often appears on mountains in Malaya : a small leaved variety of *Eurya japonica* and a *Ternstroemia* also found at Matang : *Melastoma boryanum* also on the summit of Matang and a species of *Allomorphia* : *Cratoxylon microphyllum* taken on the mountains of the Peninsula : *Kurrimia paniculata* : *Leucopogon malayanum* of wide distribution in Malaya : a magnificent pitcher plant, *Nepenthes Veitchi* in whose large pitchers a tree frog habitually lays her eggs : several orchids including the tiny *Corysanthes fornicata*, one or two Erias (*E. triloba* and *E. aurea*) *Coelogyne bilamellata*, *Bromheadia scirpoidea*, *Bulbophyllum odoratum* and a *Platyclinis* : the liliaceous *Dianella ensifolia* which reaches up to the Himalayas and stretches from Polynesia to Madagascar : a mountain *Casuarina* apparently *C. montana* var. *robustior* : the conifer *Podocarpus* (*Dacrydium*) *falciformis* : the ferns *Dipteris horsfieldi*, and *Matonia pectinata*. In damp places on the ground is a thick feltwork of *Sphagnum* moss and here and there a *Selaginella*. It is a significant fact that in this heterogeneous but limited group of plants, a fair proportion are Australian types: the genera *Baeckia*, *Leucopogon*, *Dianella*, *Corysanthes* and *Podocarpus* are typically Australian.

The Seashore Flora is of the same kind as that which covers the shores of the whole Malayan region. Here are to be found plants of very wide distribution, some being cosmopolitan in the Tropics and a fair number being Australian types : unlike the slope flora we do not find in this ssemblage of plants, whole groups of species which are closely related. The characteristic trees of the shore of this island are the Ru (*Casuarina equisetifolia*) the Baruk, (*Hibiscus tiliaceus*) the Ketapang (*Terminalia catappa*), the Engkarut (*Barringtonia speciosa*), the Arar jawi (*Ficus retusa*)? Berambang (*Canarium* sp.) and *Calophyllum inophyllum*.

Of smaller size are the Paku laut (*Cycas circinalis*), *Clerodendron inerme*, *Vitex negundo*, *Premna integrifolia*, *Scyphiphora hydrophyllacea*, *Allophylus cobbe*, *Scaevola koenigi*, *Dodonaea viscosa*, *Pandanus fascicularis* and the legumes *Indigofera*, *Deemodium umbellatum*, *Derris sinuata*, *D. uliginosa* and *Guilaudina bonducella*. Creeping on the sand is the beautiful convolvulus (*Ipomaea pes-caprae*) and one or two grasses and sedges—*Thuarea sarmentosa*, *Cyperus bulbosus*, *Eleusine aegyptiaca* and *Remirea maritima*.

Stretching from this littoral region to the foot of the mountain there is on the west side of the island a sandy plain of no great area. This is occupied by a rank growth of grasses and sedges and ornamented by a few common lowland shrubs such as the 'Simpor' (*Wormia suffruticosa*) with its showy yellow flowers, a *Clerodendron* conspicuous in its fruits, the ever flowering 'engkudok' a Melastoma popularly known as a Rhododendron, and the common red flowered shrub *Lantana camara*, a native of South America : its blackberry-like fruits are much eaten by monkeys which no doubt effects its wide distribution in this country.

Mangrove swamp. The southern half of the island is a mangrove swamp formed during the deposit of silt brought down by the Sarawak river. The flora of this swamp presents no features of special interest and as such swamps have been so often described we shall only give it passing mention. In the northern half of the island on the west side there is a small swamp which well illustrates the mode of formation of such muddy areas. Into it there flows a large stream which drains the western slopes of the mountain and thus brings down disintegrated rock and earth to be eventually deposited near the mouth of the stream. The extension seawards of such a mudflat is limited by the violence of the waves and in the small swamps in question we find that in spite of the continual influx of fresh earthy material from the mountain, the swamp is confined to the interior of a small sheltered bay. In every part of the swamp the mud is beset with numerous close-set uprising shoots and aerating roots of the trees growing therein and at the sea margin of the swamp these short rigid shoots form a dense fringe round which the mud collects to form a bank which can resist the onslaughts of the waves. The tree which leads the way in this marine encroachment is the 'Pirapat' (*Sonneratia alba*)—often accompanied by the *Aegiceras majus*—and when once this has obtained a firm hold, other swamp trees appear. In the small swamp we are considering the 'Pirapat' and the Aegiceras are most abundant but in addition we have also 'Bako' (*Phizophora mucronata* and *R. conjugata*), 'Tengah' (*Ceriops candolleana*), 'Putut' (*Bruguiera* sp), 'Apiapi' (*Avicennia officinalis*) and 'Taruntum' (*Lumnitzera coccinea*).

In the southern half of the island the characteristic trees of the mangrove vegetation are the Bakos (Bako jangkar is *Rhizophora conjugata* and Bako gaiong is *rhizophora mucronata*), the Putut, the 'Aleh aleh' (*Kandelia rheedii*), the Api api, the 'Nireh' (*Carapa moluccana*) and the Nipah palm which however only reaches a strong development in parts where the mud is relatively firm and where the tidal forces are not too strenuous.

The geographical relations of a mangrove swamp situated in the delta of a tidal river are continually changing. Not only are new channels being formed and old ones being silted up, but also a channel is often undergoing a change in shape, on the one side encroaching on the land and on the other side its banks correspondingly extending waterwards. In this way the curvature of the stream is entirely altered. At the present time the channel in the south-east part of the island is undergoing this change, the western bank of the river being absorbed whilst the opposite shore is proceeding westwards. When such a process is in operation an examination of the banks of the stream will show on the side which is being eaten away a fairly solid and perpendicular mud bank whilst on the other side where the bank is encroaching on the water we have a gently sloping stretch of almost liquid mud. Further the vegetation of the two sides of such a river will also give indication of the process: for in the solid mud of the losing side we find the Tengah (*Ceriops candolleana*) the yellow-flowered Temu (*Bruguiera gymnorhiza*) and the Burus (*Bruguiera* sp.) (which latter will only grow in firm mud) and in the semi-liquid bank of the gaining side are to be found the two Bakos (*Rhizophora mucronata* and *R. conjugata*) and the red flowered putut (*Bruguiera eriopetala ?*).

In any mangrove swamp the same differentiation of locality amongst the Rhizophoraceæ may be verified though the respective associations of particular plants and localities are not absolute.

As the mangrove swamp passing landwards gradually gives place to dry land the vegetation becomes entirely different from that just described. An early stage in the change is the replacement of the mangrove trees by the Nipah palm and this is the stage reached at the southern extremity of Santubong island. Further up the river the Pedada (*Sonneratia acida*) the Jeruju *(Acanthus ebacteatus)* and other precursors of dry land appear, but these are not found on Santubong.

CONCLUSION.

In concluding this short and necessarily imperfect account of the island's history we would call attention to a fact wherein lies the justification for our paper, namely that these and other data relating to by-gone peoples are rapidly vanishing and in a few years would have been unobtainable. It is commonly known that within quite recent years certain tribes of Sarawak have entirely disappeared and others are surely going: if therefore the study of mankind is worthy of the attention of enlightened man it were well to take quick action despite the imperfection of the data.

Awang Sulong Merah Muda.

A MALAY FOLK-TALE.

EDITED BY R. O. WINSTEDT OF F.M.S. CIVIL SERVICE.

The present version of *Awang Sulong Merah Muda* is one that was collected by Mr. Abraham Hale some years ago in the Negri Sembilan. At the request of Mr. R. J. Wilkinson, I set about editing it for the series of pamphlets in Romanized Malay being printed at the Methodist Publishing House with the assistance of the Government of the Federated Malay States. While engaged on the task, I came across an old Termusai Malay, *Pawang Ana*, the father-in-law of *Mir Hassan*, the rhapsodist from whom Sir William Maxwell obtained *Sri Rama* and other tales printed in early numbers of this journal; and from his lips I took down a far longer version full of metrical passages. Mr. A. J. Sturrock and I myself edited this fuller version, using such parts of the present manuscript sa coincided with *Pawang Ana's* tale; for, since between the metrical passages, Malay folk-tales are couched in colloquial prose, this borrowing in no way violated the character of *Pawang Ana's* version, and saved our having certain parts of it done again into literary Malay. As the printed examples of Malay folk-tales are so few in number, and as so few people have ever heard a Malay rhapsodist or know the methods of his art, it seems worth while printing this the shorter and variant version in full, differing as it does in names of places and characters and in the conclusion of the tale; and curtailed as it is in plot. A comparison of the synopsis of this version with the synopsis of the longer version will show most of the points of difference. I am again indebted to Mr. Hale for permission to use and print his manuscript.

Jour. Straits Branch, R. A. Soc., No. 51, 1908.

There was once a prince, Hawk of the Sea, living with his consort princess, Hawk of the Mangrove, at *Kuala Sungai Batu.* He was very rich.

In his meadows kine with calf;
Dammed the river dry its outlet,
From the flocks of ducks and goslings;
Doves so many sky was hidden;
Granaries seven in a row,
Garden too with battled tower;
Houses full of gold and silver;
Palace steps of molten gold,
Sides of stair of hammered gold;
But alas he had no offspring.

So one day he said to his consort, "It were well we paid vows to God the friend of the whole world; if haply he vouchsafe us a child." And on Friday evening, he bathed and took magic undiminishable incense and prayed that Allah would grant a child to him, for he was of a stock whose fathers were buried in holy Mekka. Then his wife conceived.

Now after seven months had passed, prince Hawk of the Sea said to the princess, "It were meet we feast and bathe together in state as custom enjoins and call the midwives." All kinds of amusement were provided:

Fencers came expert in fencing,
Fiddlers came and played their viols.

The Trusty Page

Took a tray and betel-casket,
Made by craftsmen of Macassar;
Wrapped in gay and fringed linen.
Sireh leaf on golden stalk;
Betel-nut that's cleft in four;
Finest lime and scented water;
Tobacco clinging to its stem :—
These the contents of the caskets.

And he went to the house of the eldest mid-wife and stood under a coco-nut tree.

Decoy cock crowed and strained his leather;
Crowed the fighting cock in chorus;
The ring-dove cooed three notes of welcome;
Signal these a stranger came.

The old mid-wife invited him up into her house, listened to the royal behest and declined to go:

None there is to watch my homestead;
None to pen my goats and kine;
None to house my geese and chicken.

(The real reason was that she knew calamity must attend the magic birth and was afraid). But the Trusty Page returned and told the prince how the mid-wives would not come. The prince decreed the usual punishment for the disloyal: "To-morrow my captains shall slay the seven mid-wives, scatter their possessions, burn their homes, and destroy the soil whereon their houses stood, and their house-pillars shall be turned upside down." Just then the mid-wives came running up:

Some had come and left their children;
Others run till they were foot-sore:
Others come with hair dishevelled,
Clothes down-slipping at the waist.
From afar they did obeisance;
Drawing nearer bowed in homage;
At each step they raised their fingers
Ranged like betel-leaves in order
Closed their hands like folded palm-roots:
Bent their necks and soft their speeches,
Crown of head declined in homage.
"Sell us prince and make us captive;
"Hang us high upon the gallows;
"Drown us in the depths of ocean;
"Burn us utterly in fire."

They received the royal pardon, and requested that feasts, water for the ceremonial purification, palm-leaf lids and trailers for the water pots and a litter be prepared. The prince and princess donned magic costume. The prince donned

Silken trousers tight at ankle;
Round the feet a hundred spangles:
Round the waist a thousand spangles,
Coat of blue and varied pattern:—
Hung to dry its fabric moistens,
Dryer grows if soaked in water;—
Round his brows he wore a kerchief
Folded, bright with varied colours:
Charms inwoven at each corner,
In each pattern charms for beauty.

All the officials of state assembled, holding royal umbrellas and yellow pennons:

Right and left were lances clanking;
Right and left the fencers fenced.

Prince and princess were carried in a litter, in procession down to the bathing stage; bathed; and then home to the palace.

In due course princess Hawk of the Mangrove felt the pangs of child-birth. The Trusty Page was sent to summon the seven mid-wives but none of them were willing to attend; and he returned to find an empty palace, prince Hawk of the Sea and his consort both dead and a new-born man child.

Now prince Chief of the world lived with his wife of the Flowing Tresses up-land in *Sungai Batu* and he was a kinsman of prince Hawk of the Sea. One night he dreamt that his kinsman was in trouble and setting out for the palace found it just as it was discovered by the Trusty Page. Then he summoned all the chiefs and people, bade them carry out the obsequies of their dead prince and his consort; and after this duty was fulfilled, he and his wife took the new-born child whom they named *Awang Sulong Merah Muda* home and brought him up with their own daughter princess *Nuramah*. He was taught the Koran and all secular learning, showing miraculous aptitude after seven days of backwardness in each case. His adoptive father next taught him fencing and the secrets of invulnerability. After that he was circumcised amid the usual festivities.

Cocks in battle night and day
Till the pits were strewn with feathers;
Flowed in streams the boiling water,
Heaped in mounds the offal rice:
Egg-plants sprouted on the rafters,
Turmeric grew upon the shelves,
Lemon-grass within the kitchen,
For so long the feasting lasted.

The *modin* is summoned. *Awang Sulong Merah Muda* dons

Robe of linen fine in texture,
Robe down-reaching to the feet:
Turban green from looms of Mecca;
In his hair a bride-groom's aigrette
Set with diamonds and glisters.

He is carried seven times in procession round the palace and thence to the bathing stage, where he is sprinkled with sacrificial rice and bathed with limes. On his return to the palace he is met and again sprinkled with rice. That night he sits enthroned in public and his fingers are stained with henna. Next morning, he has his meal:

Then he fed as was his custom,
Three mouthfuls and he finished;
Fourthly he wiped his fingers;
Fifthly and he would gargle;
After that he chewed his betel
Sharp and pungent to the palate.
And all his face was flushed with beauty.

He is seated on a banana leaf, and circumcised, the priest charming the knife and the water from spirits of evil!

After that, his teeth are filed and the tooth-filer slain; and they feast seven days.

It remains only to find him a bride and Chief of the world offers him the princess *Nuramah*, exhorting him "Go not hence; stay here and tend

Our palaces and wattled fences
Court-yard wide and spacious orchards."

Awang Sulong expresses discontent and in anger Chief of the World replies, "Then take yon crazy boat for your inheritance." So, one day, Awang Sulong asks the princess Nuramah to prepare rice for him. And she serves it up.

White as heart of palm unravelled;
Drifted low at side of platter,
High the files of rice in centre
And at edge a wave-like pattern.

Then he takes his tools and sets out to repair the crazy boat. He enters the forest and invokes the spirits to help him. He wakes and sees the boat splendidly decorated with carved dragons. On hearing of the achievement of what he had deemed an impossible task, Chief of the World flies into a fury, tries in vain to damage the magic boat and kill his adopted son; he demands the price of his tooth-filing and decrees vengeance on all who shall shelter him. All friends are afraid to harbour him till he comes to the house of his youngest aunt, who conceals him in the fowl-house and advises him to go to Crocodile Bay (*Tĕluk Buaya*) and call upon a magic boat there to come to the surface. He does so and the boat fully rigged floats to the surface and he sails to the Isle of Bananas, takes the juice of the trees and rubs it upon his body; thence to the Isle of *Bĕlachan* and smears the filthy condiment over himself; and thence to the Isle of *Jĕlutong* and daubs himself with the gum. Then he sets out once more and reaches the land of *Sungai Parun* where *Nakhoda Tua* is overlord. He arrives at the palace, where all the birds of the court-yard greet him and all the royal instruments of music break into sound.

Princess the Pride of Java sees him and bids the Trusty Page inform her father prince *Nakhoda Tua*, who refuses to relieve the distress of so dirty a rascal. The princess promises to pay for the cost of his teeth-filing demanded by Chief of the world and orders her page to bathe *Awang Sulong*, whereupon his beauty spots shine apparent

On his breast a chess-board pattern,
On his neck a ring-dove marking,
'Bat a-slumber' on his elbow,
On his back the 'star of morning,'
Cheek like slice of golden mango,
Like spur of cock his curving eyebrows,
Fine as lemon-grass his fingers,
Waist the span of a tiny finger,
Legs like rice-grain plump and rounded.

Nakhoda Tua fails at first to recognize him; but when he does so, prepares a ship to set out for *Sungai Batu* and settle the debt with Chief of the World. Chief of the World receives *Awang Sulong* ungraciously and he leaves *Sungai Batu* along with his new-found friends. After his departure, Chief of the World moved by his daughter's tears and his wife's anger allows the princess *Nuramah* to fit out a ship with a virgin crew to bring *Awang Sulong* home. She sails to *Sungai Parun* and meets princess the Pride of Java, who refuses to surrender her charming protege; and ladies come to blows and wrestling.

Princess *Nuramah* returns to her ship takes a flint-lock and fires at princess the Pride of Java who returns the fire, till *Awang Sulong* prays that a mountain may arise in the sea to divide the combatants. Two such fights occur with no result.

One day prince *Nakhoda Tua* consults with his consort princess *Sekandariah* and they give their daughter princess the Pride of Java in marriage to Awang Sulong, and make him *Tĕngku Muda.* After some months of married life, *Awang Sulong* asks leave to sail away to the land of the Fiery Mountain (*Gunong Bĕrapi*), where prince *Makhdum Sakti* rules. He sails away and on arrival goes ashore in humble dress up to the court-yard of Raja *Angitan Garang* the plighted suitor of princess *Pinang Masek* daughter of Raja *Makhdum Sakti*,

He defeats Raja Angitan Garang at chess, at the target, at *sepak raja*, at cock-fighting. Thereafter they fight a duel to the death. The princess *Pinang Masek* throws betel to each; Rajah *Angitan Garang* catches it in his mouth but *Awang Sulong* on his sword's tip. *Awang Sulong* defeats and slays his opponent and is married to the princess. He again sails away, visits his parents' tombs is reconciled to his uncle Chief of the World and marries the princess *Nuramah.*

Awang Sulong Merah Muda.

Bahawa ada-lah Raja Si Hĕlang Laut bĕristĕrikan tuan putĕri Si Hĕlang Bakau diam di-nĕgĕri Kuala Sungai Batu. Maka ini-lah raja Mĕlayu yang amat kaya:

Kĕrbau bunting tĕrayap di-padang;
Itek angsa tĕnang kuala;
Mĕrpati lindongan [langit];
Liang- kiang tujoh sa-jajar;
Taman dĕngan sa-kĕrat kota;
Ĕmas perak pĕnoh di-rumah
Salah sĕdikit tidak bĕrputĕra.

Maka ka-pada suatu hari bĕrkata-lah tuanku raja Si Hĕlang Laut ka-pada istĕri-nya tuan putĕri Si Hĕlang Bakau, "Wahai adinda, bĕtapa-kah hal kita ini? Adinda tiada bĕrputĕra; pada pikiran kakanda tĕrlĕbeh lagi kita bĕrniat dan bĕrnadzar ka-pada tuhan sĕru alam sakalian mudah-mudahan di-kurniakan Allah subhana wataala kita mĕndapat putĕra." Maka pada pĕtang jumaat pĕrgi-lah ia mandi dan bĕrlimau; pulang lalu di-ambil kĕmĕnyan puteh bĕrat sa-kati,

Di-ambil sa-tahil tinggal sa-kati juga.

"Hai ya Allah, ya tuhan-ku, ya saidï ya maulaï Allah taala, tuhan yang sa-bĕnar-nya jikalau sah aku orang bĕrsaka yang bĕrkubur di-tanah Mĕkah, minta-lah hamba bĕrputĕra; dapat sa-orang jadi-lah."

Hata bĕbĕrapa lama-nya, maka sampai-lah ĕmpat bulan lalu-lah hamil tuan putĕri Si Hĕlang Bakau lalu bĕrkata tuanku Si Hĕlang Laut ka-pada istĕri-nya tuan putĕri Si Hĕlang Bakau, "Sĕkarang ini adinda tĕlah sampai-lah tujoh bulan; baik kita mĕlĕnggang pĕrut."

Di-pukul taboh larangan,
Mĕnyahut taboh yang banyak,
Sĕlang-sĕli taboh bĕrkĕliling.

Maka bĕrgadoh-lah pĕnghulu yang ĕmpat suku lĕmbaga yang duabĕlas suku dĕngan sĕgala juwak-juwak hulubalang rayat tantĕra yang banyak datang mĕngadap. Maka titah baginda: "Beta minta buatkan balai, minta sudahkan didalam tiga hari." Maka sĕmbah-lah sakalian pĕnghulu lĕmbaga dan orang bĕsar-bĕsar: "Titah tuanku patek jungong." Sa-tĕlah tiga hari lama-nya, maka mustaed-lah sudah sakalian kĕalatan balai itu, lalu bĕrtitah baginda: "Jikalau sudah sĕdia chukup sakalian-nya, pĕrgi-lah panggil isi nĕgĕri: hĕndak chari sakalian pĕrmainan, orang

Pandai pĕnchak dĕngan silat,
Pandai gĕndang dĕngan gĕrĕbana,
Pandai rĕbab dĕngan kĕchapi."

Maka pĕrdana mĕntĕri pun mĕnyĕmbah lalu-lah bĕrmohon pĕrgi mĕnchari bĕrjĕnis-jĕnis pĕrmainan sĕrta mĕmanggil orang yang banyak. Tĕlah sampai tiga hari, ia pun balek mĕngadap mĕmbawa sĕgala jĕnis pĕrmainan itu. Maka bĕrhimpun-lah sakalian isi nĕgĕri, tiada tĕntu gĕlar dĕngan nama. Maka pada waktu yang baik pĕtang ahad malam isnin lalu-lah di-mulaï bĕrjaga-jaga tuanku Si Hĕlang Laut. Maka di-potong kĕrbau tiga ekur. Maka bĕrtitah tuanku Si Hĕlang Laut kapada Bujang Sĕlamat: "Pĕrgi-lah ĕngkau, 'Lamat jĕmput bidan yang bĕrtujoh." Lalu pĕrgi Bujang Sĕlamat mĕngambil

Tepak jorong, tepak Mangkasar;
Kain chindai panjang bĕrambu
(Akan pĕmbungkus tepak-nya itu).

Maka di-ambil-nya pula
Sireh yang bĕrgagang ĕmas,
Pinang susun di-bĕlah ĕmpat,
Kapur bĕrlechĕt dĕngan ayer mawar,
Tĕmbakau bĕrnama ranting bĕrjela;
Itu-lah akan pĕngisi tepak jorong.

Sa-tĕlah siap, lalu-lah bĕrjalan Bujang Sĕlamat: apa-bila sampai ka-rumah bidan lalu tĕgak di-bawah kĕlapa gading;

Bĕrkukok si tambang dĕnak,
Mĕmbalas kĕnantan suchi,
Bĕrtutu kĕtitir jantan,
Bĕrbunyi balam tĕmbaga tiga gaya;
Alamat orang ada yang datang.

Lalu bĕrkata bidan yang tua: "Hai Si Kĕmbang China pĕrgi ĕngkaû lihat siapa di-bawah itu." Si Kĕmbang pun lalu-lah pĕrgi mĕlihat siapa yang datang: maka tĕrpandang-lah suatu orang bĕrdiri di-bawah kĕlapa gading. Si Kĕmbang China pun balek mĕngatakan kapada Bidan yang tua; bidan pun sĕgĕra-lah kĕluar mĕlihat lalu-lah lĕnnyap kapada Bujang Sĕlamat:

"Kĕrikal gulai maman,
Di-gulai dĕngan daun chapa;
Apa abang tĕgak di-laman,
Naik ka-rumah abang mĕngapa?"

Lalu di-jawab Bujang Sĕlamat:—

"Bagaimana hĕndak mĕnjahit?
Mĕnjahit jari pun rĕmpak.
Bagaimana hĕndak-lah naik
Tuan rumah bĕlum lagi nampak."

Maka bĕrkata bidan tua: "Hai Si Kĕmbang China lĕkas-lah bĕntangkan tikar." Maka Bujang Sĕlamat pun lalu-lah naik. Maka bĕrkata bidan yang tua:

"Batang padi tĕrbĕlah-bĕlah;
Yang sa-bĕlah di-makan api.
Bujang Sĕlamat datang ta' pĕrnah:
Apa-lah hajat datang ka-mari?"

Lalu di-jawab Bujang Sĕlamat:

"Inche mĕnambang dari Johor
Tĕrsangkut didalam padi;
Dato bidan tĕrbilang mashhur;
Itu-lah hajat datang ka-mari."

Maka ada-lah sahaya ini di-titahkan oleh tuanku Si Hĕlang Laut mĕmanggil dato bidan sĕrta bidan yang bĕrtujoh." Lalu di-jawab bidan yang tua: "Tidak-lah aku datang:

Siapa akan mĕnunggu rumah-ku?
Siapa akan mĕngandang kĕrbau kambing-ku?
Siapa akan mĕrĕbankan itek ayam-ku?

Mĕlainkan pulang-lah ĕngkau Bujang Sĕlamat dahulu sĕmbahkan kapada tuanku Si Hĕlang Laut laki-isteri:" di-jawab bidan yang tua: "Mĕlainkan pulang-lah juga ĕngkau: aku tidak akan datang ka-istana raja

Apa titah? Apa di-junjong?
Apa kutok? Apa di-tanggong?"

Maka Bujang Sĕlamat pun mĕnĕngar kata dĕmikian ia pun pulang balek ka-istana; apabila sampai lalu mĕngadap tuanku Si Hĕlang Laut sĕmbahkan: "Ampun tuanku bĕribu-ribu ampun: harap-lah patek di-ampun ka-bawah duli yang maha mulia. Titah yang patek junjong mĕmanggil bidan yang tua sĕrta bidan yang bĕrtujoh, dia tiada mau: sampai-lah patek kapada bidan yang tua ia tiada mau datang karna

Tiada siapa mĕnunggu rumah-nya:
Tiada siapa mĕngandangkan kĕrbau kambing-nya.
Tiada siapa mĕrĕbankan itek ayam-nya?"

Sa-tĕlah di-dĕngar oleh tuanku Si Hĕlang Laut lalu di-titah-nya dĕngan murka-nya, merah padam warna muka-nya: "Apa sĕbab bidan tiada mau datang? Tiada patut sa-kali-kali mĕlĕbehi kapada raja: insha' llah taala baik esok pagi beta surohkan sakalian juwak-juwak hulubalang bunoh bidan bĕrtujoh itu: orang-nya di-bunoh; hĕrta-nya di-habiskan; rumah-nya di-bakar; tanah di-bawah rumah tiada di-tinggalkan; kĕpala tiang ka-bawah kaki tiang ka-atas: dĕmikian timpa daulat beta. Orang mĕndĕrhaka kapada undang děngan kěadilan apa guna di-taroh di-dalam něgěri ?" Lalu sěgěra-lah sakalian juwak-juwak hulubalang měngambil alat sěnjata. Di-dalam sa-těngah běrkěmas-kěmas bidan yang běrtujoh itu sampai-lah děngan kěchěmasan :

Ada yang těrtinggal anak-nya ;
Ada yang běrpěchah ibu kaki-nya ;
Ada yang těrurai rambut-nya ;
Běrchichiran kain di-pinggang ;

běrlari-lah bidan kětujoh datang měngadap ;

Dari jauh měnjunjong duli,
Sudah děkat langsong měnyěmbah,
Těrangkat kadam jari sa-puloh,
Kunchup sěpěrti sulur bakong,
Jari sěpěrti susun sireh :
Běrleher lěmbut běrlidah fasih,
Měnundokkan otak batu kěpala.

Děmikian-lah sěmbah-nya :

" Jika di-tutoh dahan měranti
Di-buat pula kandar kelangan :
Jika di-bunoh patek něn mati,
Tuanku juga yang kěhilangan.

Di-buat pula kandar kelangan
Jěrang minyak kělapa-nya muda :
Tuanku juga yang kěhilangan ;
Orang banyak apa-lah ada ?

Ada pun patek ini

Di-jual bawa, di-gantong tinggi ;
Di-rěndam basah, di-bakar hangus ;

jikalau tuanku hěndak běras jual-lah patek ; jikalau hěndak běrtuah bunoh-lah patek : tidak-lah ada yang lain tuan pěnghulu patek." Maka titah baginda : "Yang sudah těrlalu perbuatan ěngkau di-ampunkan : yang kěmudian jangan di-buat lagi." Lalu měnyembah bidan yang běrtujoh : "Apa titah patek junjong-lah : harap-lah ampun tuanku bĕribu-ribu ampun; sĕmbah patek harapkan di-ampun : patek pohonkan tuanku buat maulud khĕnduri arwah bĕrsĕrta pula dĕngan ayer tolak bala sĕrta ayer doa sĕlamat kumba-kumba dan jari lipan sĕpĕrti kĕalatan orang mĕlĕnggang pĕrut, sĕrta patek pohonkan sakalian juwak-juwak hulubalang sĕrta orang yang banyak buatkan usongan bĕrpagar gĕntek akan tĕmpat paduka adinda dan ka-bawah duli bĕrarak." Maka sakalian juwak-juwak hulubalang sĕrta orang yang banyak pĕrgi mĕngambil batang pinang mĕmbuat usongan itu akan tĕmpat paduka adinda dan ka-bawah duli bĕrarak itu. Maka dĕngan sa-kĕtika itu habis-lah sudah usongan itu. Maka bĕrkata mĕntĕri raja kapada bidan yang tua maalumkan usongan tĕlah siap. Maka lalu di-jawab bidan yang tua: "Mĕlainkan kita arak-lah tuan pĕnghulu kita pĕrgi bĕrsiram." Maka sĕgĕra-lah ia mĕngadap tuanku Si Hĕlang Laut laki istĕri sĕmbahkan : "Ampun bĕribu-ribu ampun: silakan-lah tuanku dua laki istĕri bĕrangkat bĕrsiram. Sĕkarang patek mĕmohonkan pakaian dua pĕrsalinan suatu pakaian laki-laki suatu pakaian pĕrĕmpuan." Maka tuan puteri Si Hĕlang Bakau pun mĕmbuka pĕti gewang lalu di-ambil-nya pakaian dua pĕrsalinan suatu pakaian laki-laki suatu pakaian pĕrĕmpuan sĕrta di-bĕrikan-nya kapada bidan yang tua. Maka di-ambil-nya sakalian pakaian itu lalu mĕngadap bidan yang tua: "Silakan-lah tuanku kĕdua laki isteri mĕmakai tuan putĕri kain baju sĕrta di-kĕnakan dĕngan kanching kĕrosang chinchin gĕlang subang chukup lĕngkap-lah sakalian-nya."

Maka di-sarongkan oleh tuanku Si Hĕlang Laut

Sĕluar sutĕra, sĕluar alang,
Bĕratus chĕrmin di-kaki-nya,
Bĕribu chĕrmin di-pinggang-nya;

di-pasangkan-nya

Kain chindai neka sĕlaseh;
Jikalau di-jĕmur, bĕrtambah basah,
Jikalau di-rĕndam, bĕrtambah kĕring:

di-chachak-nya

Tĕngkolok kampoh pĕlangi,
Tiap sudut tiap hikmat,
Tiap sudut tiap pĕmatah
Tiap sudut tiap pĕmanis :

di-kĕnakan chinchin pĕrmata intan. Sudah chukup pakaian kĕdua laki istĕri-nya lalu bĕrkata-lah bidan yang tua kapada dato mĕntĕri raja suroh bĕrsiapkan sakalian pĕrmainan. Maka di-panggil sakalian juwak-juwak hulubalang. Maka bĕrkampong-lah sakalian bunyi-bunyi-an :

Bĕdil kĕchil mĕrĕndang garam ;
Bĕdil bĕsar sĕdam-sĕdam :

lalu di-atur-lah juwak-juwak hulubalang Imam Pĕrang Kanan, Imam Pĕrang Kiri, Raja Laksamana-kapada-Raja, di-naikkan tuanku Si Hĕlang Laut laki istĕri ka-atas usongan mĕmĕgang payong ubor-ubor kuning;

Tombak mĕndĕrang kiri dan kanan,
Sa-bĕlah kanan orang bĕrdikir,
Sa-bĕlah kiri orang pĕnyanyi ;

lalu bĕrsĕlawat tiga kali, mĕndĕru bunyi suara orang yang banyak, usongan lalu bĕrangkat bĕrarak bĕrkĕliling kota langsong bĕrarak sampai ka-pĕngkalan, disitu bĕrhĕnti pula sakĕjap, di-buka sakalian pakaian, di-ganti kain basahan, di-ambil bĕdak dan limau ; maka di-ramas bidan yang tua, lalu di-tĕpong-tawari tuanku Si Hĕlang Laut dua laki istĕri-nya, bĕrsiram mandi ayer tolak bala dan ayer doa sĕlamat ; sudah mandi kĕdua laki istĕri-nya di-kĕnakan balek pakai-pakaian lalu bĕrarak bĕrangkat pulang. Tĕlah sampai ka-istana, lalu mĕngadap bidan bĕrtujoh kapada tuanku Si Hĕlang Laut : " Patek mĕngadap ka-bawah duli; patek mĕmohon mĕlenggang pĕrut adinda. " Maka titah baginda : " Insha' llah baik-lah : apa-apa kĕrja sakalian bidan buat-lah dĕngan sĕgĕra-nya. " Maka bĕrsiap-lah bidan bĕrtujoh lalu di-lĕnggang pĕrut tuan putĕri Si Hĕlang Bakau tujoh kali : maka habis-lah sakalian pĕkĕrjaan bidan lalu di-bacha oleh alim ulama doa sĕlamat. Maka bĕrkata sakalian juwak-juwak hulubalang mĕmanggil sakalian pĕrĕntah hidangan, nasi pun lalu di-angkat orang ka-tĕngah balai di-kurniaï baginda aiapan sakalian. Tĕlah sudah makan itu, tĕmpat sireh pun di-pĕridarkan; masing-masing makan sireh. Sa-tĕlah itu, orang panggilan pun masing-masing pulang-lah. Maka bĕrtitah tuanku Si Hĕlang Laut kapada bidan yang tujoh: "Lĕpas-lah utang dato bidan, di-bĕlakang di-buat lagi." Lalu di-jawab bidan yang tua: "Al'hamdu 'l-illahi sudah sĕlamat; insh' llah taala ingat-lah patek akan pĕkĕrjaan patek sĕndiri; jikalau adinda hĕndak bĕrputĕra datang-lah gĕrak kapada patek; jangan-lah tuanku bĕrsusah hati dari hal paduka adinda itu." Lalu bĕrtitah tuanku Si Hĕlang Laut: "Kalau bagitu kata dato bidan harap-lah beta kapada dato bidan yang bĕrtujoh." Maka bidan pun mohon-lah kapada baginda laki istĕri, pulang masing-masing ka-rumah-nya.

Hata bĕbĕrapa lama-nya, maka sampai-lah gĕnap bilangan tuan putĕri Si Hĕlang Bakau sĕmbilan bulan. Maka gĕring-lah tuan putĕri hĕndak bĕrsalin, lalu kĕdua-nya tuanku Raja Si Hĕlang Laut mĕmanggil Bujang Sĕlamat suroh mĕnjĕmput bidan yang kĕtujoh. Maka Bujang Sĕlamat pun mĕmohon lalu bĕrjalan. Maka ia pun sampai-lah ka-rumah bidan yang tua lalu-lah bĕrkata, "Titah mĕmanggil dato bidan ka-istana; tuan putĕri Si Hĕlang Bakau hĕndak bĕrsalin, sĕdang gĕring. Lĕkas-lah dato bidan." Lalu di-jawab bidan yang tua, "Jangan ĕngkau gadoh Bujang balek-lah pulang; aku tidak-lah pĕrgi. Jikalau sunggoh tuan putĕri itu sakit hĕndak bĕrsalin, tĕntu-lah datang gĕrak-nya ka-pada aku." Maka Bujang Sĕlamat pun bĕrjalan-lah pula pĕrgi ka-rumah bidan yang kĕdua. Maka ia pun tiada juga mau pĕrgi; di-surohkan-nya Bujang Sĕlamat pĕrgi dapatkan bidan yang kĕtiga. Dĕmikian juga sa-hingga habis-lah di-jalani kĕtujoh-tujoh-nya: dĕmikian kata-nya. Lalu bĕrfikir Bujang Sĕlamat, "Apa-kah fasal-nya bidan ini tidak mau datang; baik aku pulang balek ka-istana sĕmbahkan ka-pada tuanku Raja Si Hĕlang Laut; ĕntahkan apa khabar-nya sĕkarang ini tuan putĕri Si Hĕlang Bakau." Maka Bujang Sĕlamat pun balek-lah. Apa-bila ia sampai ka-dalam istana sa-orang hamba Allah pun haram tidak ada; sĕnnyap sunyi di-dalam istana; habis lari; taman dĕngan sa-kĕrat kota sa-orang pun tidak ada tinggal. Bujang Sĕlamat pun masok-lah ka-dalam istana bĕrdiri di-pintu bilek Raja Si Hĕlang Laut. Maka di-lihat-nya budak sudah lahir; Raja Si Hĕlang Laut dua laki istĕri tĕlah mangkat. Maka di-lihat-nya kĕlakuan budak itu mĕnangis sambil mĕngisap ibu kaki ayah bonda-nya. Bujang Sĕlamat pun hairan mĕnguchap "La-ihaha illallah Muhamad rasul-ullah; mĕngapa-kah jadi dĕmikian ini tuan pĕnghulu aku ini? Putĕra-nya lahir; ayah bonda-nya mati." Maka bĕrkata Bujang Sĕlamat sa-orang diri-nya, "Sĕdangkan orang dĕkat rumah dan kampong ini habis lari, konon pula aku tinggal sa-orang diri di-sini; jika dĕmikian, tĕrlĕbeh baik aku lari." Maka Bujang Sĕlamat pun lari ta' tĕntu ara-nya.

Al-kesah. Maka tĕrsĕbut-lah pĕrkataan bidan yang bongsu bĕrfikir ia akan hal jĕmputan tuan putĕri Si Hĕlang Bakau hĕndak bĕrsalin, "Baik-lah juga aku pĕrgi lihat tuan pĕnghulu aku; ĕntah bagai-mana kĕjadian-nya, hidup mati; baik aku pĕrgi lihat." Ia pun lalu bĕrlari ka-istana. Apa-bila sampai ka-dalam istana, maka di-lihat-nya sa-orang pun tidak ada lagi, sunyi sĕnnyap; lalu di-buka-nya pintu bilek di-lihat-nya putĕra sudah lahir, tuanku Raja Si Hĕlang Laut sudah mati. Maka bĕrfikir-lah ia, "Jika aku kĕrat pusat-nya baik-kah atau tidak?" Tĕlah putus fikiran-nya lalu di-kĕrat-nya pusat budak itu dan di-mandikan-nya Awang Sulong Merah Muda, lalu di-mandikan budak itu. Maka di-lĕtakkan dĕkat ayah bonda-nya. Maka budak itu pun mĕnangis lalu mĕngisap ibu kaki bonda-nya. Maka bidan pun pĕrgi-lah mĕmbasoh uri tĕmbuni dan di-tanamkan-nya sambil ia bĕrfikir saparoh hati-nya hĕndak mĕnunggu budak itu dan sa-paroh kata-nya, "Sĕdangkan orang di-dalam istana habis lari, bĕtapakah hal aku? Jika dĕmikian, aku pun baik lari." Maka ia pun turun dari istana.

Al-kesah. Maka tĕrsĕbut-lah pĕrkataan tuanku dato Batin Alam tinggal di-ulu ayer Sungai Batu dĕngan istĕri-nya tuan puteri Mayang Mĕngurai.

Maka ia pun mĕndapat suatu alamat kĕsusahan: maka bĕrtitah-lah ia kapada istĕri-nya: "Ya adinda, apa-lah hal kita sĕkarang ini? Ĕntahkan apa jadi-nya saudara kakanda kita sĕbab malam tadi kakanda mĕndapat alamat kĕsusahan: baik kita pĕrgi mĕlihat saudara kita itu." Lalu di-jawab tuan putĕri Mayang Mĕngurai "Jikalau bagitu, ada-nya: baik-lah kakanda." Maka sĕgĕra-lah dato Batin Alam bĕrjalan; pada masa itu juga bĕrangkat-lah ia dua laki istĕri, Tiada bĕrapa lama antara-nya, maka ia pun datang ka-kota istana tuanku Si Hĕlang Laut. Maka apabila sampai ka-dalam istana-nya di-lihat-nya dĕngan sunyi sĕmua, sa-orang pun tiada lagi di-dalam istana itu. Maka di-dĕngar-nya anakanda tĕlah lahir ayah bonda-nya mangkat, hairan-lah ia kĕdua laki istĕri sambil mĕnguchap 'Astaghpar' dan bĕrkata. "Apa sĕbab-nya sampai dĕmikian ini: gĕrangan salah bidan mĕngĕluarkan uri tĕmbuni, tĕntu-lah bonda-nya sa-orang sahaja mangkat, ini anakanda lahir ayah bonda-nya sa-kali mati." Maka tĕrsangat ajaib pada fikiran-ku."

Di-pukul taboh larangan
Mĕnyahut taboh yang banyak

Maka bĕrkampong sĕgala isi nĕgĕri; bĕrgadoh pĕnghulu yang duabĕlas suku sĕrta mĕntĕri dĕlapan sĕrta juwak-juwak hulubalang datang mĕngadap. Maka bĕrhimpun-lah rayat tantĕra sakalian lalu mĕngadap pĕnghulu yang duabĕlas suku kapada tuanku Batin Alam sĕmbahkan, "Ampun, patek mĕngadap ka-bawah duli; titah mĕmanggil sakalian isi nĕgĕri. Maka bĕrgadoh patek mĕngadap; apa yang mushkil dan susah titahkan-lah ka-pada patek: hĕndak di-junjong buat mahkota." Lalu di-jawab tuanku Batin Alim, "Tidak apa, yang aku panggilkan ka-pada pĕnghulu yang dua-bĕlas sĕrta mĕntĕri raja dari hal kĕmatian saudara-ku ini. Lihat-lah tuan-tuan sakalian. Sudah sampai hukum bilangan-nya. Maka ini-lah hal; aku minta tanamkan." Maka bĕrgadoh sakalian isi nĕgĕri mĕmbuat usongan tujoh tingkat. Sa-tĕlah siap jĕnazah, dimandikan lalu di-sĕmbayang lalu di-angkat jĕnazah ka-kubur talkin di-bacha doa di-tampong dan bĕrtaheil sĕrta bĕrsĕdĕkah. Sa-tĕlah sĕlĕsai, sakalian orang masing-masing pulang-lah balek ka-istana. Maka bĕrkata-lah tuanku Batin Alam kapada Mĕntĕri Raja dan pĕnghulu dua-bĕlas, "Buat-lah khĕnduri tiga hari; apa yang guna ambil-lah sa-kĕhĕndak hati, mĕlainkan aku pulangkan ka-pada tuan-tuan sakalian-nya apa yang kurang :

> Kĕrbau lĕmbu mĕrayap di-padang,
> Taman dĕngan sa-kĕrat kota,
> Hĕrta bĕnda sĕsak di-rumah
> Apa yang kurang boleh di-tambah."

Lalu di-jawab sakalian pĕnghulu, "Titah patek junjong." Maka orang isi nĕgĕri pun bĕrkĕrja sĕpĕrti adat raja mangkat. Apa-bila sĕlĕsai sakalian pĕkĕrjaan bĕrkĕnduri, orang masing-masing pun pulang-lah. Maka bĕrkata-lah tuanku Batin Alam ka-pada istĕri-nya tuan putĕri Mayang Mĕngurai, "Baik-lah kita bawa anak kita ini pulang ka-ulu ayer Sungai Batu ; sudah-lah untong nasib takdir Allah ; apa-lah lagi hĕndak di-kata ?" Lalu di-jawab tuan putĕri Mayang Mĕngurai, "Insh'allah baik-lah." Budak itu pun di-dukong-nya. Maka bĕrjalan-lah dua laki istĕri. Maka ia pun sampai-lah ka-ulu Sungai Batu. Ada pun tuan putĕri Mayang Mĕngurai itu ada bĕrputĕra sa-orang pĕrĕmpuan bĕrnama tuan putĕri Dayang Nuramah : maka di-susukan-nya kĕdua-nya dĕngan Awang Sulong Merah Muda.

Hata bĕbĕrapa lama-nya, bĕsar-lah putĕra-nya kĕdua itu. Maka sangat-lah di-kasehi ayahanda bonda-nya ; chukup lĕngkap sakalian inang pĕngasoh-nya : maka tahu-lah sudah laba dĕngan rugi, burok dĕngan baik, mahal dĕngan murah. Maka ada-lah kapada suatu hari, maka bĕrkata-lah tuanku Batin Alam kapada istĕri-nya : "Ya adinda, ada pun kĕdua putĕra kita ini sudah-lah bĕsar, ada chukup bĕrakal kĕdua-nya. Maka apa-lah ada utang kapada kita : tĕrlĕbeh baik-lah kita sĕrahkan bĕlanja mĕngaji koran dan mĕrawi Awang Sulong Merah Muda ini dan tuan putĕri Dayang Nuramah kĕdua-nya surohkan bĕlajar." Ada pun Awang Sulong Merah Muda di-hantarkan ka-rumah tuan kadzi Alim. Maka bĕrtitah-lah tuanku Batin Alam kapada tuan kadzi Alim itu. "Beta ini datang bĕrhajat kapada tuan kadzi : beta minta ajarkan anakanda ini mĕngaji koran dan mĕrawi." Maka tuan kadzi pun mĕnjunjong duli, sĕmbah-sĕmbah-nya. "Ampun patek mĕngadap duli titah patek junjong. Maka boleh-lah patek ajari sa-bĕrapa yang dapat kapada patek."

Maka tuanku Batin Alam pun balek-lah pulang ka-istana-nya. Maka tinggal-lah Awang Sulong Merah Muda di-rumah tuan kadzi Alim itu: maka sampai-lah kapada pĕtang khamis malam jumaat; lalu-lah di-ambil oleh tuan kadzi koran, sĕrta di-panggil-nya Awang Sulong Merah Muda; "Mari-lah tuan, kita mĕngaji." Maka Awang Sulong Merah pun datang-lah: tuan kadzi mĕmbuka koran mĕngajar Awang Sulong Merah Muda mĕmbacha aoudzibi'lllah. Maka Awang Sulong Merah Muda pun mĕnutupkan koran itu; maka tiada-lah ia mahu mĕngikut pĕngajaran tuan kadzi Alim itu. Maka hairan-lah tuan kadzi mĕlihatkan kĕlakuan putĕra raja itu; bĕrfikir-lah ia sĕbab anak raja ini bĕlum chukup akal-nya. Maka tuan kadzi itu pun mĕnyimpan koran balek. Pada malam kĕdua itu kadzi Alim pun mĕngajar juga koran di-buka oleh tuan kadzi; maka di-tutupkan oleh Awang Sulong Merah Muda; tiada di-ikut-nya pĕngajaran guru-nya itu. Sa-hingga sampai-lah malam yang kĕtujoh: maka di-buka tuan kadzi koran lalu di-ajari-nya Awang Sulong Merah Muda; ia-pun mahu-lah mĕngikut pĕngajaran guru-nya itu.

Kadzi mĕmbacha sa-hĕlai
Ia mĕmbacha sa-juz:
Kadzi mĕmbacha sa-juz
Ia mĕmbacha tiga juz;
Kadzi mĕmbacha dua puloh juz,
Ia mĕmbacha sampai khatam.

Maka hairan-lah tuan kadzi Alim itu mĕlihat hal putĕra raja itu. Maka bĕlum pĕrnah lagi ia mĕlihat kanak-kanak sa-macham ini: kĕramat sunggoh-lah anak raja ini. Maka tuan kadzi pun mĕnguchap shukur "Alhamdu' lillahi rabbi'l al amin" sĕrta mĕmbacha doa sĕlamat: "Tuan pĕnghulu patek ini tĕlah dapat mĕngaji Koran dĕngan mudah-nya di-kurniakan Tuhan rabbi'l al amin; baik-lah hantarkan kapada ayahanda bonda-nya." Maka pada kĕesokan hari, tuan kadzi pun bĕrkĕmas-lah bĕrjalan mĕnghantarkan Awang Sulong Merah Muda kapada tuanku dato Batin Alam. Hata bĕbĕrapa lama antara-nya ia pun sampai-lah ka-istana. Maka tuan kadzi pun mĕnyembah: "Ampun tuanku bĕribu-ribu ampun, harap-lah patek di-ampuni ka-bawah duli yang maha mulia : titah suroh mĕngajari paduka anakanda mĕngaji koran ; sĕkarang ini sudah-lah khatam koran dan mĕrawi. Maka ini-lah hal patek mĕngadap." Sa-tĕlah di-dĕngar oleh dato Batin Alam, maka amat-lah suka chita rasa hati-nya kĕdua laki istĕri sĕrta mĕnguchap shukur kapada tuhan sĕru sakalian alam, lalu di-kurniakan-nya hadiah kapada tuan kadzi ĕmas sa-taka kuning. Maka bĕrtitah baginda: "Ada pun anakanda sudah khatam dapat mĕngaji koran dan mĕrawi: maka tinggal-lah lagi bĕlajar kitab nahu dan mantek, mĕlainkan harap-lah beta yang tuan kadzi boleh hantarkan kapada tuan Malim Kĕchil yang ada tinggal di-hujong nĕgĕri ini." Maka di-jawab tuan kadzi Alim ; sĕmbah-nya, "Ampun patek mĕngadap ka-bawah duli : apa titah patek junjong-lah." Maka tuan kadzi pun bĕrjalan-lah mĕnghantarkan Awang Sulong Merah ka-rumah Malim Kĕchil. Hata bĕbĕrapa lama-nya, maka ia pun sampai-lah ka-rumah tuan Malim Kĕchil. Apabila sampai lalu ia mĕmbĕri salam "Assalam 'alaikum ya Malim Kĕchil." Maka di-jawab Malim Kĕchil ; " Wa 'alaikum'u salam : ya tuan kadzi, apa-lah hajat tuan kadzi datang kapada hamba ? Silakan dudok." Maka di-bĕri-nya tuan kadzi itu makan sireh. Maka tuan kadzi pun makan sireh, lalu-lah bĕrkata tuan kadzi kapada tuan Malim, " Sa-bĕsar-bĕsar-nya hajat hamba datang ka-mari ini, hamba di-titahkan tuanku Batin Alam ia minta ajarkan putĕra-nya ini Awang Sulong Merah Muda mĕngaji kitab nahu dan mantek." Maka di-jawab oleh tuan Malim Kĕchil, " Insha'llah taala baik-lah itu ; sa-bĕrapa yang ada dapat kapada hamba boleh-lah hamba ajari." Maka tuan kadzi Alim pun bĕrkata-lah kapada Awang Sulong Merah Muda : " Tinggal-lah tuanku ; dudok di-rumah tuan Malim Kĕchil ini : patek hĕndak balek." Maka tuan kadzi pun bĕrjalan-lah balek pulang ka-rumah-nya. Maka tinggal-lah Awang Sulong Merah Muda di-rumah tuan Malim Kĕchil.

Pada masa yang baik pĕtang khamis malam jumaat, apabila sudah lĕpas sĕmbayang maghrib tuan Malim Kĕchil pun mĕngambil kitab, lalu-lah di-buka-nya mĕngajar Awang Sulong Merah Muda. Maka tidak-lah Awang Sulong Merah Muda mahu mĕngikut pĕngajaran guru-nya : tuan Malim Kĕchil mĕmbuka kitab ia mĕnutupkan kitab itu. Maka hairan-lah hati tuan Malim Kĕchil; "Bĕtapa-lah hal aku hĕndak mĕngajari putĕra raja ini?" Pikiran-nya barangkali sĕbab bĕlum chukup akal-nya: maka tuan Malim Kĕchil pun bĕrhĕnti-lah. Maka pada malam yang kĕdua itu maka tuan Malim Kĕchil pun pĕrgi mĕngambil kitab-nya lalu di-bawa-nya ka-hadapan Awang Sulong Merah Muda lalu di-ajari-nya. Maka di-tutupkan oleh Awang Sulong Merah Muda; tidak-lah ia mahu mĕngikut pĕngajaran tuan Malim Kĕchil. Bĕbĕrapa di-gagahi tuan Malim Kĕchil, maka tidak-lah juga ia mahu mĕnurut. Maka sampai-lah pada malam yang kĕĕnam dĕmikian juga sa-hingga sampai-lah pada malam yang kĕtujoh; maka tuan Malim Kĕchil pun lalu mĕngambil kitab dan di-ajari-nya baharu-lah Awang Sulong Merah Muda mĕngikut pĕngajaran tuan Malim Kĕchil itu. Maka suka-lah tuan Malim Kĕchil.

Guru mĕmbacha sa-hĕlai,
Ia mĕmbacha sa-puloh hĕlai;
Guru mĕmbacha tiga hĕlai.
Ia mĕmbacha tiga puloh hĕlai.

Maka habis-lah dapat kapada-nya sakalian kitab tuan Malim Kĕchil lĕbeh kurang sa-tinggi dudok. Maka tuan Malim Kĕchil pun hairan-lah hati-nya: "Kĕramat sunggoh putĕra raja ini rupa-nya: padan-lah sa-hari ia lahir ka-dunia sa-hari ayah bonda-nya mangkat." Maka tiada-lah payah lagi tuan Malim Kĕchil mĕngajar Awang Sulong Merah Muda. Maka tuan Malim Kĕchil pun mĕnguchap shukur kapada tuhan sĕru alam sĕrta mĕmbacha doa sĕlamat bĕbĕrapa mĕmuji Allah azawajal al hamdu'lillahi rabbi'l al amin. Maka amat-lah suka-chita hati-nya tuan Malim Kĕchil sambil mĕnggosok-gosok bĕlakang Awang Sulong Merah Muda. Maka pada kĕesokan hari-nya, tuan Malim Kĕchil pun bĕrkata-lah: "Hai anakanda Awang Sulong Merah Muda, baik-lah kita pĕrgi ka-rumah tuan kadzi Alim sĕbab tuan pun sudah dapat pĕlajaran kitab." Lalu di-jawab oleh Awang Sulong Merah Muda: "Mana-mana pĕrentah ayahanda-lah." Maka tuan Malim Kĕchil pun bĕrjalan-lah bĕrdua dĕngan Awang Sulong. Maka tiada bĕrapa lama ia-pun sampai-lah ka-rumah tuan kadzi Alim: apabila sampai ia-pun mĕmbĕri salam lalu di-jawab tuan kadzi: "Wa'alaikum'u'salam," lalu bĕrkata-lah tuan kadzi, "Silakan-lah dudok tuan Malim Kĕchil. Apa khabar?" Lalu di-jawab oleh tuan Malim Kĕchil: "Khabar baik, tuan kadzi. Alhamdu'lillahi sudah-lah dapat sakalian kitab yang ada kapada hamba, lĕbeh kurang sa-tinggi dudok." Maka tuan kadzi pun suka-lah hati-nya. Maka bĕrkata-lah tuan kadzi Alim kapada tuan Malim Kĕchil:" Tĕrlĕbeh baik kita hantarkan balek putĕra raja ini: adinda tuan Malim Kĕchil boleh bĕrsama-sama sakali mĕngadap." Lalu di-jawab tuan Malim Kĕchil; "Insha'llah baik-lah kakanda." Maka tuan kadzi dan tuan Malim Kĕchil bĕrjalan-lah mĕnghantar-kan Awang Merah Muda. Maka ia-pun sampai-lah ka-istana tuanku Batin Alam: apabila sampai lalu-lah mĕnjunjong duli lalu bĕrtitah tuanku Batin Alam: "Apa khabar, tuan kadzi dan tuan Malim Kĕchil?" Maka di-jawab oleh tuan kadzi: "Ampun tuanku bĕribu-ribu ampun. Maka ini-lah patek kĕdua datang mĕngadap mĕnyĕmbah-kan ampun patek mĕngadap ka-bawah duli yang mulia, titah mĕnyuroh mĕnyerahkan paduka anakda Awang Sulong Merah Muda kapada tuan Malim Kĕchil mĕngaji kitab dan mĕrawi: maka ini-lah tuan Malim Kĕchil datang bĕrsama-sama patek mĕnghantarkan paduka anakda mĕngadap ka-bawah duli. Maka tĕlah dapat-lah paduka anakda sakalian yang ada kapada tuan Malim Kĕchil lĕbeh kurang sa-tinggi dudok." Lalu-lah bĕrtitah tuanku Batin Alam "Alhamdu 'lillahi tĕlah lĕpas-lah utang tuan kadzi dan utang tuan Malim Kĕchil didalam hukum shareat." Lalu-lah mĕnyĕmbah tuan kadzi: "Ampun tuanku bĕribu-ribu ampun; bĕrmohon-lah patek kĕdua ini." Maka titah tuanku dato Batin Alam: "Insha'llah baik-lah; tiada-lah apa-apa beta hĕndak mĕmbĕri hadiah kapada tuan Malim Kĕchil, mĕlainkan tuan kadzi bĕri-lah sa-paroh ĕmas yang sa-taka kuning dahulu itu." Maka mĕnyĕmbah tuan kadzi: "Titah tuanku patek junjong." Maka tuan kadzi kĕdua itu pun bĕrmohon-lah.

Hata hĕbĕrapa lama-nya pada suatu hari, maka titah tuanku dato Batin Alam kapada istĕri-nya: "Baik-lah adinda kita kahwinkan anakanda tuan putĕri Dayang Nuramah dĕngan Awang Sulong Merah Muda." Lalu di-jawab tuan putĕri Mayang Mĕngurai: "Apa kakanda gadohkan? Lauk di-kiri, pisau di-kanan: kakanda bĕranak laki-laki, adinda bĕranak pĕrĕmpuan. Tĕtapi terlĕbeh baik kakanda sĕndiri mĕmbĕri nasihat kapada anakanda Awang Sulong Merah Muda supaya ia tĕtap di-sini." Maku titah tuanku dato Batin Alam: "Biar-lah dahulu, karna kakanda mĕngajar sakalian elmu dunia." Maka pada suatu hari bĕrtitah-lah tuanku dato Batin Alam kapada Awang Sulong Merah Muda: "Hai anak-ku, sĕkarang sudah-lah dapat mĕngaji kitab dan mĕrawi, tinggal-lah lagi pĕnchak dĕngan silat, apong dĕngan kĕbal: tiada-lah payah bĕlajar kapada orang: ayahanda boleh mĕngajari." Lalu mĕnyĕmbah Awang Sulong Merah Muda: "Sĕdangkan kapada orang lagi usaha bĕlajar, konon-lah pula kapada ayahanda sĕndiri."

Maka pada masa yang baik pĕtang ahad malam isnin, maka tuanku dato Batin Alam pun mĕngambil bĕlabat dua bilah; suatu di-bĕrikan-nya kapada Awang Sulong Merah Muda. Maka baginda pun lalu mĕmbuat langkah tiga: sĕrta bĕrtitah-lah ia: "Bagaimana pĕrbuatan ayahanda mĕlainkan ikut-lah oleh anakanda." Maka tĕrchĕngang-lah Awang Sulong Merah Muda sambil bĕrdiri bĕrtĕlĕkan pinggang; tiada ia mahu mĕngikut; tĕmĕnong sambil mĕmĕgang bĕlabat itu. Lalu di-bawa dato langkah lima: tiada ia mahu juga. Dan di-bawa mĕrĕndah: tiada juga ia mahu; kĕmudian di-pĕchah langkah gĕlombang duabĕlas; tiada-lah juga ia mahu mĕngikut. Lalu bĕrtitah tuanku dato Batin Alam "Hai anak-ku Awang Sulong Merah Muda tiada-kah mahu mĕngikut pĕngajaran-ku? Hĕndak bĕlajar kapada orang-kah?" Lalu mĕnyĕmbah Awang Sulong Merah Muda: "Sĕdangkan kapada orang lagi bĕrguru, konon-lah pula kapada ayahanda sĕndiri." Maka balek-lah bĕrmain sa-mula tuanku dato Batin Alam: di-bawa bĕrmain tinggi bagai hĕlang bĕrbega: lĕtĕh-lah sudah badan tuanku dato Batin Alam sĕbab bĕrmain tiada di-ikuti. Lalu bĕrtitah-lah ia: "Lĕpaskan-lah: tuju ayahanda ini." Maka mĕnyĕmbah Awang Sulong Merah Muda: "Insha'llah baik-lah ayahanda." Sa-tĕlah di-kata "tuju" pun, tiba di-tĕpiskan Awang Sulong Merah Muda: tangan kanan mĕnangkis bĕlabat, tangan kiri mĕnĕpokkan kĕpala lalu jatoh-lah tĕngkolok di-kĕpala dato ka-tanah. Maka suka-lah hati baginda sĕbab anakanda tĕlah pandai sakalian pĕrmainan: tinggal lagi apong dĕngan kĕbal. Maka titah baginda: "Baik-lah anakanda, pĕrgi-lah mandi bĕrlimau pada malam jumaat limabĕlas hari bulan bĕrnama ini." Maka Awang Sulong Merah Muda pun bĕrmohon mandi bĕrlimau : sa-tĕlah sudah lalu-lah pulang. Maka bĕrlari-lari-lah baginda mĕngambil sa-bilah kĕris buatan Mĕnjapahit : maka di-nanti-nya di-muka tangga. Maka apabila Awang Sulong Merah Muda balek daripada mandi naik tangga bongsu, lalu-lah di-tikam oleh baginda akan dia : maka mĕmohon sĕmangat bĕsi bĕrgulong balek tuntong-nya ka-pangkal kĕris : di-champakkan oleh baginda kĕris itu, di-ambil pula batu bĕrat sa-pikul di-humbankan-nya ka-kĕpala Awang Sulong Merah Muda. Lalu di-sepak-nya Awang Sulong Merah Muda tĕrlambong-lah batu itu ka-atas, ada sa-tinggi pohon kĕlapa bĕlia. Maka suka-lah hati Awang Sulong Merah Muda mĕlihat kĕlakuan ayahanda baginda mĕnchoba dia itu.

Hata sĕlang bĕbĕrapa lama antara-nya, kapada suatu hari bĕrtitah tuanku dato Batin Alam kapada istĕri-nya. "Apa-lah pikiran adinda sĕpĕrti anakanda Awang Sulong? Ia pun sudah bĕsar : kitab koran dan rawi pun sudah dapat dan apong kĕbal dĕmikian juga : baik-lah kita khatankan." Maka mĕnyahut istĕri-nya : "Baik-lah kakanda, chukup lĕngkap kapada kita : baik kita mĕmanggil sakalian isi nĕgĕri." Maka titah baginda suroh.

Pukul taboh larangan,
Titir chanang pĕmanggil,
Palu gong pĕlaung :
Mĕnyahut taboh yang banyak,
Sĕlang-sĕli, taboh bĕrkĕliling.

Maka sĕgĕra-lah pĕnghulu yang ĕmpat suku, sĕrta lĕmbaga yang duabĕlas suku dĕngan juwak-juwak hulubalang rayat tantĕra kĕchil dan bĕsar tua dan muda laki-laki dan pĕrĕmpuan datang mĕngadap lalu mĕnyĕmbah : "Ampun tuanku bĕribu-ribu ampun : harap-lah patek di-ampuni ka-bawah duli yang maha mulia. Bĕtapa-lah hal tuanku?

Dimana musoh akan datang?
Mana tĕbing akan runtoh?
Atau kubu akan di-juang?
Atau ubat akan di-jĕmur?

Mana sĕnapang akan di-ampai?
Mana jamban di-kĕnchah dagang?
Atau parit sudah tĕmbus?
Atau aur kurang bĕla?
Angkatan mana yang akan tiba?"

Maka titah tuanku dato Batin Alam: "Bukan-nya nĕgĕn akan gadoh beta mĕmanggil tuan-tuan sakalian, mĕlainkan sĕkarang beta hĕndak minta buatkan balai, minta tumbukkan padi, minta ambilkan kayu api, minta sudahkan didalam tiga hari ini, karna hĕndak bĕralat mĕlĕpaskan malu mĕngkhatankan anak-ku ini Awang Sulong Merah Muda; hĕndak mĕnggĕlanggang tujoh hari lama-nya, dan hĕndak mĕmotong kĕrbau ĕmpatbĕlas ekur." Maka mĕnyĕmbah pĕnghulu yang ĕmpat suku, sĕrta lĕmbaga yang dua-bĕlas suku: "Sa-bĕnar-nya tuanku: titah tuanku, patek junjong." Maka titah baginda kapada mĕntĕri raja: "Baik-lah mĕnchari pĕrmainan

Pĕrtama sabong dĕngan judi,
Kĕdua pĕnchak dĕngan silat,
Kĕtiga dikir dan nyanyi,
Rĕbab kĕchapi gĕndang sĕrunai."

Maka bĕrmohon-lah mĕntĕri raja sĕrta pĕnghulu yang ĕmpat suku, lĕmbaga yang duabĕlas suku bĕrjalan mĕmanggil sakalian isi nĕgĕri sĕrta mĕnchari bĕrjĕnis-jĕnis pĕrmainan itu. Sa-tĕlah mustaed-lah siap sakalian kĕalatan itu, maka mĕngadap balek mĕntĕri raja sĕrta orang yang banyak datang mĕmbawa sakalian pĕrmainan. Maka pada masa kĕtika yang baik pĕtang ahad malam isnin di-mulaï-lah bĕrkĕrja. Maka tombak pun di-uraikan, dan payong pun bĕrkĕmbangan-lah dan bĕdil pun bĕrbunyi-lah sĕdĕram-sĕdĕram. Maka juwara pun leka bĕrmain judi dan mĕnyabong: dan ada yang mĕnembak sasaran dan ada yang bĕrchatur dan bĕrsepak raga, dan sĕrĕdam napiri pun bĕrbunyi-lah dan sa-tĕngah-nya bĕrdikir dan mĕnyanyi. Maka tiada lagi tĕpĕrmĕnaï banyaknya hamba Allah itu: tiada-lah tĕntu gĕlar dĕngan nama-nya.

Sabong bĕrtunda bulu ayam,
Sabong ta' bĕrhĕnti siang malam,

Ayer dideh mĕnganak sungai,
Kĕrak nasi mĕmbusut jantan,
Tĕrong bĕrbuah di-gĕlĕgar,
Kunyit bĕrhimpang atas para
Sĕrai bĕranak atas dapur:
Kĕpala kĕrbau di-buat tungku.

Maka sampai-lah dua kali tujoh hari, kĕrja pun hĕndak di-langsongkan, lalu bĕrtitah-lah tuanku dato Batin Alam kapada Bujang Sĕlamat:

" Sĕlamat bukan zaman banggi
Sĕlamat orang zaman dahulu
Bĕlum di-suroh sudah pĕrgi:
Bĕlum di-panggil sudah datang :

Sĕkarang hĕndak-lah mĕmanggil 'to mudin raja." Maka Sĕlamat pun bĕrmohon lalu bĕrsiap mĕngambil

Tepak jorong tepak Mangkasar;
Sireh yang bĕrgagang ĕmas
Pinang susun di-bĕlah ĕmpat
Kapur bĕrlechĕt dĕngan ayer mawar,
Tĕmbakau bĕrnama ranting bĕrjela.
Itu-lah akan pĕngisi tepak jorong.

Sa-tĕlah lĕngkap tĕmpat sireh, Sĕlamat pun mĕngadap tuan putĕri Mayang Mĕngurai mĕmohonkan kain pĕndukong tepak. Maka sĕgĕra-lah di-buka-nya pĕti gewang' di-ambil

Kain chindai, chindai jantan
Panjang ĕmpat-puloh ĕmpat
Chukup lima dĕngan rambu ;

lalu di-bĕrikan kapada Bujang Sĕlamat

Tĕpak di-bungkus, lalu di-dukong ;
Sĕlamat bĕrmohon lalu bĕrjalan.

Maka sĕlang bĕrapa lama antara-nya Bujang Sĕlamat pun sampai-lah ka-rumah 'to mudin raja. Maka bĕrtanya 'to mudin raja sambil bĕrpantun :

"Batang padi di-sarong bĕnah;
Yang sa-bĕlah bĕrjari-jari:
Bujang Sĕlamat datang ta' pĕrnah:
Apa-kah hajat datang kamari?"

Lalu mĕnyahut Bujang Sĕlamat:

"Inche mĕnambang dari Johor,
Singgah lalu ka-Indragiri:
Dato mudin tĕrbilang mashhur
Itu-lah hajat datang ka-mari."

Maka Bujang Sĕlamat pun bĕrjabat tangan sambil mĕnyorongkan tĕmpat sireh: lalu di-sambut oleh dato mudin. Maka bĕrkata Bujang Sĕlamat: "Ada pun sahaya ini dititahkan tuanku dato Batin Alam mĕnyuroh panggil dato mudin karna ia hĕndak mĕnghatankan anakanda Awang Sulong Merah Muda." Maka di-jawab dato mudin: "Insha'llah baik-lah itu: titah tuanku patek junjong." Mudin pun bĕrkĕmas mĕngambil kain baju-nya: maka bĕrjalan-lah mudin dĕngan Bujang Sĕlamat mĕnuju ka-istana; sa-tĕlah tiba, lalu mĕngadap sĕmbahkan. "Ampun tuanku bĕribu-ribu ampun: harap-lah patek di-ampuni ka-bawah duli yang maha mulia." Maka titah tuanku dato Batin Alam: "Sĕbab beta mĕmanggil dato mudin karna hĕndak mĕnghatankan anakanda Awang Sulong Merah Muda." Maka mĕnyĕmbah-lah dato mudin: "Insha'llah baik-lah tuanku: titah patek junjong." Maka sampai pada masa kĕtika yang baik pĕtang ahad malam isnin, pĕnghulu dua-bĕlas suku pun mĕngĕrahkan sakalian orang. Maka bĕrkata mĕntĕri dĕlapan kapada sĕgala jawatan hulubalang: "Pĕtang ini kita balek mĕmulaï bĕrjaga-jaga." Mĕriam pun bĕrbunyi-lah: kĕbĕsaran pun di-turunkan oleh sakalian juwak-juwak hulubalang: tombak di-uraikan: payong pun bĕrkĕmbangan: pĕdang tĕrampai; tunggul mĕrual tĕrpasang bĕrkibar-kibaran. Maka dato mudin raja pun mĕmohonkan pakaian jubah dan sĕrban dan chinchin, sa-lĕngkap pakaian putĕra raja-raja. Maka di-pakai Awang Sulong Merah Muda

Sĕluar panjang panjut kaki,
Mĕratus chĕrmin di-kaki,
Mĕribu chĕrmin di-pinggang:

Di-pakai jubah kasa halus
Jubah mĕleret sampai kaki;
Sĕrban kashmiri warna hijau
Bukan buatan nĕgĕri ini,
Buatan Arab nĕgĕri Mĕkah:
Tajok sunting bĕrkarang,
Bĕrtatah intan dĕngan pudi.

Maka bĕrtambah-tambah-lah chantek gilang-gĕmilang chahaya muka Awang Sulong Merah Muda. Maka bĕrkumpul-lah sakalian juwak-juwak pĕnglima pĕrang kanan pĕnglima pĕrang kiri pĕnglima raja pĕnglima bĕsar, raja mĕntĕri laksamana masing-masing mĕmĕgang kĕbĕsaran. Maharaja mĕntĕri pun mĕnjulang Awang Sulong Merah Muda: kadzi bĕrsĕlawat tiga kali dĕngan nyaring suara-nya, sa-hingga mĕndĕram-lah bunyi di-jawab orang.

Bĕdil kĕchil mĕrĕndang garam;
Bĕdil bĕsar sĕdĕram-sĕdĕram;
Sabĕlah kanan orang bĕrdikir;
Sabĕlah kiri orang pĕnyanyi;
Sabĕlah kanan orang mĕmĕnchak;
Sabĕlah kiri orang bĕrsilat;

lalu-lah bĕrarak kĕliling kota istana tujoh kali;

Pĕndekar leka bĕrsilat
Ahli leka bĕrdikir
Khalipah leka bĕrdabus.

Langsong bĕrarak-lah ka-pĕngkalan bĕrhĕnti sa-bĕntar mĕmandikan Awang Sulong Merah Muda. Maka di-buka sĕgala pakai-pakaian, di-ganti dĕngan kain basahan. Mudin pun sĕgĕra-lah mĕramas limau: di-tĕpong-tawar-lah di-bĕdak di-limau dan di-mandikan akan Awang Sulong Merah Muda. Sa-tĕlah sudah, di-kĕnakan balek pakaian lalu bĕrarak ka-istana; apabila sampai di-muka tangga bĕras basahan pun di-taburkan orang-lah. Maka Awang Sulong Merah Muda pun di-dudokkan orang di-atas pĕtĕrana kĕĕmasan. Ada pun sĕgala anak istĕri mĕntĕri hulubalang dĕlapan di-kiri dĕlapan di-kanan dudok di-atas pĕtĕrana mĕngadap; masing-masing mĕnyĕlampai sĕlendang kain kuning: dan sĕgala anak hulubalang yang laki-laki sĕmua mĕnyĕlampai dan mĕmĕgang pĕdang sĕrta tombak mĕndĕrang; sa-bĕlah kanan Awang Sulong tuan kadzi disa-bĕlah kiri tuan Malim Kĕchil. Maka sa-kĕtika lagi hidangan pun di-tatang orang-lah: maka makan-lah sakalian orang yang hadzir: kadzi pun mĕmbacha doa sĕlamat: habis-lah sudah sakalian-nya, tĕmpat sireh pun di-pĕridarkan. Maka Awang Sulong pun mĕmbangkit daripada pĕtĕrana kĕĕmasan lalu mĕmbuka sakalian pakaian. Maka sa-kĕtika lagi, hari pun malam-lah:

Ahli leka bĕrdikir
Khalifah leka bĕrdabus
Pĕndekar leka mĕmĕnchak.

sa-hingga sampai tĕngah malam: Mudin pun mĕngĕnakan balek pakai-pakaian Awang Sulong Merah Muda. Maka pĕndekar pun mĕnghampiri;

Dari jauh mĕnjunjong duli,
Sudah dĕkat langsong mĕnyĕmbah,
Tĕrangkat kadam jari sa-puloh,
Kunchup sĕpĕrti sulur bakong,
Jari sĕpĕrti susun sireh.

lalu mĕnarikan hinai, sĕrta mĕmukul rĕbana lagu chĕrachap hinai. Maka hari pun hampir akan siang: ayam pun tĕlah bĕrkokok dan jĕmputan sakalian pun mĕngantok masing-masing tidur-lah: sa-kĕtika lagi orang pun mĕmotong kĕrbau: tukang pĕmasak pun bangkit-lah mĕmasak: sĕgala pĕmĕrentah pun bĕrtatang-lah mĕmbĕri sakalian orang jĕmbutan makan minum. Maka tĕmpat sireh pun di-pĕridarkan-lah. Sa-tĕlah itu masing-masing pulang: mudin tinggal-lah. Pada kĕesokan hari waktu suboh bĕrĕndam-lah Awang Sulong Merah Muda: hidangan pun di-hantarkan orang-lah. Maka santap-lah Awang Sulong Merah Muda:

Santap ia santap bĕradat,
Dua suap kĕtiga sudah,
Kĕĕmpat basoh tangan,
Kĕlima kumur-kumur,
Kĕĕnam makan sireh,

Kĕlat jatoh ka-rĕngkongan,
Sĕri naik ka-pĕroman,
Paya-paya bĕrserang panjang.

Maka bĕrangkat-lah ia naik ka-istana, lalu di-buang kain basahan, di-ganti dĕngan kain baik : lalu di-dudokkan di-atas batang pisang dan di-kĕnakan-lah oleh mudin sĕpit dan shahadat pun di-ajarkan-lah sambil di-turiskan pisau itu. Sa-tĕlah putus, tinggal tasak, di-kĕnakan tangkal bisa; di-hĕmbuskan tangkal hantu pari; tangkal hantu ayer pun di-tawarkan : orang bĕrsĕlawat tiga kali : alamat tĕlah tĕrbuang daging darah putĕra raja bĕsar : tĕmpat pĕraduan lalu di-sĕdiakan : mudin pun di-bĕri-lah makan. Maka tĕmpat sireh pun di-pĕridarkan orang-lah sa-kĕtika lagi, mudin pun pĕrgi mĕngadap tuanku dato Batin Alam sĕmbahkan : "Ampun tuanku, bĕribu-ribu ampun sudah-lah lĕpas anakanda daripada utang patek." Maka mĕnyahut Awang Sulong Merah Muda : "Hai dato mudin tolong-lah tangkal lagi sahaya ini sĕbab dato mudin akan pulang sahaya akan tinggal." Maka bĕrtitah tuanku dato Batin Alam : "Sudah-lah lĕpas utang dato mudin, tinggal-lah mĕnanggal kundang :" lalu bĕrtitah suroh ambil tiga rial batu bĕrikan kapada dato mudin. Lalu bĕrmohon-lah dato mudin raja. Maka titah baginda : "Sampai tiga hari balek-lah dato mudin ka-mari." Maka mĕnyĕmbah dato mudin : "Titah tuan-ku patek junjong." Sa-tĕlah tiga hari lama-nya, mudin pun mĕngadap balek mĕngganti tasak dan ubat yang baharu.

Sa-bĕrmula, sĕlang bĕbĕrapa lama antara-nya, Awang Sulong Merah Muda pun sĕnang-lah sudah sĕmboh. Maka bĕrkata tuan putĕri Mayang Mĕngurai ka-pada tuanku Batin Alam, "Baik-lah kita asahi gigi Awang Sulong ini ; jangan-lah kita mĕmanggil orang lain ; sama-sama kita jadi-lah." Lalu di-potong sa-ekur kĕrbau ; di-panggil orang dĕkat rumah lalu di-asahi-nya-lah gigi Awang Sulong Merah Muda. Tĕlah sudah maka tĕlah sudah gigi di-asah, tukang asah pun di-bunoh lalu di-kafani dan di-tanam sĕrta di-khĕndurikan hingga pĕnujoh-nya : upah asah-nya di-bĕrikan kapada Bujang Sĕlamat suroh hantarkan kapada anak istĕri-nya maka rial pun di-sambut-nya; ia pun mĕratap-lah anak bĕranak sĕpĕrti tidak sĕdarkan diri-nya, sĕbab laki-nya sudah mati di-bunoh raja itu. Bahwa bĕrhĕnti-lah pĕrkataan anak istĕri tukang pĕngasah itu, tĕrsĕbut pula pĕrkataan tuanku dato Batin Alam bĕrtitah kapada istĕri-nya tuan putĕri Mayang Mĕngurai "Ya, adinda, sĕkarang putĕra kita ini sakalian sudah bĕsar; tinggal lagi utang bĕrumah-tangga." Lalu mĕnyahut istĕri-nya: "Apa-lah kakanda gadohkan fasal itu? Kakanda bĕrputĕra laki-laki: adinda bĕranak pĕrĕmpuan: lauk di-kanan pisau di-kiri; lambat laun bĕrtĕmu juga." Maka, ada-lah ka-pada suatu hari bĕrtitah tuanku dato Batin Alam ka-pada Awang Sulong Merah Muda: "Hai anak-ku jangan-lah ĕngkau pĕrgi, ka-mana-mana, mĕlainkan bĕla-lah

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Kampong bĕsar halaman lebar:

mĕlainkan ayahanda pulangkan-lah kapada anakanda." Maka mĕnyĕmbah Awang Sulong Merah Mada: "Ampun, tuanku, bĕribu-ribu ampun: harap-lah di-ampun ka-bawah duli yang maha mulia. Tidak-lah sa-kali-kali patek lalu bĕla

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Maka titah baginda dĕngan murka -nya: " Jikalau ĕngkau tiada lalu mĕmbĕla

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bĕla-lah pĕrahu burok sĕmpang-sĕmpong di-pĕngkalan itu." Maka sĕmbah Awang Sulong Merah Muda: " Insh " allah, baik-lah ayahanda bonda." Maka ada pada suatu hari tuanku Batin Alam pun pĕrgi bĕrjalan laki-istĕri bĕrmain di-dalam

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Maka tinggal-lah Awang Sulong mĕnunggu rumah dĕngan tuan putĕri Dayang Nuramah. Lalu bĕrkata Awang Sulong, " Ya adinda baik-lah adinda masak nasi gulai karna pĕrut kakanda sudah lapar." Maka tuan putĕri itu pun pĕrgi-lah ka-dapur bĕrmasak-masak nasi dĕngan gulai; apa-kala sudah masak lalu di-sĕndok tuan putĕri Dayang Nuramah nasi

Puteh sĕpĕrti umbut di-sĕntak,
Di-rusok awan bĕrjunjong,
Di-tĕngah awan bĕrarak,
Di-tĕpi sĕmut bĕriring.
Patah boleh di-pĕtaubkan.

Hidangan di-tatengkan ka-sĕrambi lalu santap Awang Sulong

Dua suap kĕtiga sudah,
Kĕĕmpat basoh tangan,
Kĕlima kumur-kumur,
Kĕĕnam makan sireh,
Kĕlat naik ka-rĕngkong,
Sĕri naik ka-muka.

Lalu bĕrkata Awang Sulong ka-pada tuan putĕri, "Bĕrilah kakanda kapak dua buah bĕliyong dan kĕrpatil." Lalu di-jawab-nya, "Apa-lah guna-nya ka-pada kakanda kapak yang dua buah." Lalu di-jawab Awang Sulong, "Kakanda hĕndak mĕmbaiki pĕrahu yang sĕmpang-sempong di-pengkalan itu." Lalu di-ambil Dayang Nuramah di-bĕriban kapada Awang Sulong. Maka sudah-lah siap pĕrkakas pĕrtukangan, Awang Sulong pun lalu bĕrjalan ka-pĕngkalan langsong turun di-dalam sampan rĕmpong kayoh-nya sompek lalu bĕrkayoh. Tiba di-ulu, di-sandangkan kapak dua buah lalu bĕrjalan-lah Awang Sulong masok hutan rimba, bĕrjumpa bukit di-daki-nya berjumpa lurah di-turuni. Maka tĕrjumpa-lah sa-batang kayu tĕrlampau bĕsar-nya, lĕbeh kurang sa-kĕrat hari mĕngĕlilingi-nya. Maka tidak-lah di-tĕbang oleh Awang Sulong sĕbab tĕrlampau kĕchil. Maka ia pun lalu bĕrjalan dari situ. Hata bĕbĕrapa lama-nya sa-hingga sampai-lah tujoh hari tujoh malam, maka bĕrjumpa-lah sa-batang kayu yang amat bĕsar-nya ia-itu tujoh hari mĕngĕlilingi lalu di-tĕbang tiga takok bĕliong pun lalu di-lĕtakkan di-ambil kĕmĕnyan mandong puteh bĕrat sa-kati,

Di-ambil sa-tahil, tinggal sa-kati:

di-bakar-nya lalu bĕrsĕru-sĕru-lah ia: "Hai, ya Allah, ya saidi, ya maulaï tuhan yang sa-bĕnar-nya, jikalau sah beta raja asal bĕrasal bĕrkat malaikat dato nenek moyang saka bĕrbaka, bĕrkĕrja-lah sĕndiri-nya kapak dĕngan bĕliong ini mĕmbuat kakap.

Panjang tujoh dĕpa sa-hasta,
Sa-pĕlioh sa-pĕlambai."

Hilang asap kĕmĕnyan, Awang Sulong pun tidur-lah bĕrsandar di-banir kayu bĕsar. Hata bĕbĕrapa lama-nya lalu tĕrkĕjut Awang Sulong di-lihat-nya kakap tĕlah lĕngkap sakalian-nya dĕngan chantek, tiada tĕrbanding-nya: chukup tĕrpasang gambar-gambaran di-tepi,

Di-haluan gambar ular,
Di-tĕngah gambar naga.

Di-buritan gambar kĕtam dan rama-rama; chukup sakalian gambar-gambar-nya itu dĕngan bĕrsĕnyuman bĕlaka. Maka suka-lah hati Awang Sulong lalu bĕrfikir-lah ia: "Baik-lah aku pulang." Lalu di-ambil-nya kapak: kakap itu pun di-pikul-nya-lah bĕrjalan, mĕlaluï bukit di-daki-nya, mĕlaluï lurah di-turuni. Hata bĕbĕrapa lama-nya, ia pun sampai-lah ka-pĕngkalan larangan itu, lalu di-tambatkan-nya kakap itu. Maka ia pun pulang ka-istana. Apabila sampai, kapak pun di-lĕtakkan lalu mĕmanggil tuan putĕri Dayang Nuramah: "Baik adinda mĕmasak nasi: kakanda ini sangat-lah lapar-nya." Maka tuan putĕri Dayang Nuramah pun pĕrgi ka-dapur bĕrmasak-masak. Sa-tĕlah siap lalu di-tatang ka-sĕrambi. Maka santap-lah Awang Sulong santap bĕradat. Sa-tĕlah itu, ia pun masok ka-dalam pĕraduan bĕradu, oleh tĕrsangat lĕteh. Maka tuanku Batin Alam pun pulang-lah. Maka di-lihat-nya ada sa-orang laki-laki tidur di-hujong sĕrambi. Maka bĕrtanya-lah ia kapada tuan putĕri Dayang Nuramah: "Siapa-kah laki-laki yang tidur itu?" Lalu di-jawab-nya: "Abang Sulong baharu pulang sa-kĕjap ini." Maka Awang Sulong Merah Muda pun tĕrkĕjut dari-pada tidur lalu di-tanya oleh tuanku Batin Alam: "Sudah-kah ĕngkau pĕrbuat kakap itu?" Sĕmbah Awang Sulong: "Tĕlah sudah-lah, sĕpĕrti titah tuanku itu." Lalu bĕrtitah tuanku dato Batin Alam dĕngan murka-nya: "Sa-patut-nya-lah engkau mĕnunjokkan kĕtukangan ĕngkau kapada aku." Maka bĕrlari-lah tuanku dato Batin Alam mĕngambil kapak, lalu ia pĕrgi ka-pĕngkalan mĕmbĕlah-bĕlah kakap yang di-pĕrbuat oleh Awang Sulong itu: sa-kali di-takok-nya, dua tiga gambar bĕrsĕnyuman, jangan rosak bĕrtambah chantek lagi. Maka kapak di-tangan pun lalu patah lalu lari-lah ia kĕmbali ka-istana di-ambil pula bĕliong panjang, bĕrlari ka-pĕrahu lalu di-takok sa-kali lagi dua tiga gambar bĕrsĕnyuman, badan pun lĕteh bĕliong pun patah jangankan rosak pĕrahu itu bĕrtambah chantek. Maka di-champakkan bĕliong di-tangan bĕrlari pulang mĕngambil lĕmbing sa-rangkap lalu di-tikam-nya Awang Sulong; datang suatu lĕmbing di-lĕpaskan, datang dua di-hamburkan; datang tiga di-ĕndapkan. Maka ia pun tĕrjun ka-tanah ditikam juga bĕrturut-turut; Awang Sulong pun mĕlĕpaskan juga. Maka bĕrkata tuan putĕri Dayang Nuramah: "Apa-kah sĕbab-nya ayahanda hĕndak mĕmbunoh abang Sulong? Apa-kah salah dĕrhaka-nya kapada ayahanda?" Maka titah tuanku dato Batin Alam: "Aku hĕndak mĕminta rial batu aku kurang dua tiga-puloh, upah asah gigi-nya Maka bĕrkata Awang Sulong: "Jangan-lah adinda gadohkan' bĕlum lagi kakanda akan mati di-bunoh ayahanda." Dĕmi di-dĕngar oleh tuanku Batin Alam ia pun bĕrlari balek naik ka-istana mĕngambil pĕdang, lalu bĕrtanya Awang Sulong: "Hĕndak bĕrya-ya bĕnar-bĕnar-kah pa tua sa-kali ini?" Maka titah tuanku dato Batin Alam: "Jikalau ĕngkau tiada bayar rial aku kurang dua tiga-puloh rial batu tĕntu-lah ĕngkau di-bunoh sa-kali ini." Maka jawab Awang Sulong: "Di-mana-kan anakanda mĕndapat wang? sĕlangkan makan minum ayahanda mĕmbĕrikan." Maka bĕrtambah-tambah-lah murka tuanku dato Batin Alam, lalu mĕnghunus pĕdang panjang sambil mĕnĕtak kapada Awang Sulong. Maka di-lĕpaskan oleh Awang Sulong: tĕtak tinggi-nya di-ĕndapkan, tĕtak rĕndah di-hamburkan; habis bĕrputusan batang pinang batang pisang batang birah, sa-hingga tĕrang-lah didalam kampong yang bĕsar, lalu-lah bĕrkata tuan putĕri Dayang Nuramah: "Baik-lah abang lari: adinda boleh mĕmĕgangkan pinggang ayahanda." Awang Sulong pun lari-lah ka-dalam hutan. Maka tuanku dato Batin Alam pun mĕmbĕri titah kapada sakalian isi nĕgĕri, barang siapa mĕnaroh Awang Sulong Merah Muda orang-nya di-bunoh, harta-nya di-rampas, rumah-nya di-bakar, tanah di-bawah rumah tiada di-tinggalkan, kĕpala tiang ka-bawah kaki ka-atas. Maka tuan putĕri Nuramah mĕnangis di-dalam anjong-nya. Maka bonda-nya pun pulanglah mĕmbawa hasil ĕmas kuning. Maka ia pun bĕrtanya-lah ka-pada tuan putĕri, "Apa fasal-nya anak-ku mĕnangis ini?" jawab-nya, "Abang Awang Sulong Merah Muda itu hĕndaklah di-bunoh ayahanda, sĕbab ia hĕndakkan wang tiga rial batu." Lalu bĕrkata tuan putĕri Mayang Mĕngurai, "Apa-lah di-pinta wang sa-banyak itu? Badan dan nyawa kita yang punya makan dan minum-nya kita mĕnanggong." Murka-lah tuan putĕri Mayang Mĕngurai ka-pada tuanku Batin Alam, "Orang tua mabok uban; gila bĕtul orang tua chĕlaka ini." Lalu di-ambil tuan putĕri Mayang Mĕngurai lĕmbing sa-rangkap lalu di-tikam-nya tuanku Batin Alam sambil bĕrkata, "Orang tua tidak tahu aib dan malu." Lĕmbing di-lĕpaskan oleh tuanku Batin Alam sa-hingga habis binasa lĕmbing itu. Lalu bĕrkata tuan putĕri Dayang Nuramah, "Jangan-lah ayahanda dan bonda mudzaratkan pĕrgadohan ini, tidak ka-mana pĕrgi-nya Abang Sulong." Lalu di-jawab ayahanda bonda-nya, "Dĕngan sa-bĕnar-nya-lah kata anak-ku." Lalu bĕrhĕnti-lah kĕdua-nya bĕrtĕmĕngung dua laki istĕri sĕpĕrti landak di-dalam lobang.

Sabĕrmula tĕrsĕbut-lah pĕrkataan Awang Sulong Merah Muda pĕrgi ka-rumah ĕmak saudara-nya didalam nĕgeri itu mĕminta ayer dan nasi. Maka jawab ĕmak saudara-nya: "Apa-kah hĕndak di-bĕrikan sĕlangkan anak-ku tiada makanan? Konon-lah pula hĕndak di bĕri kapada ĕngkau." Pintu pun di-tutup-nya sambil di-tolakkan tangga. Maka bĕrjalanlah Awang Sulong Merah Muda pĕrgi ka-rumah ĕmak saudara-nya yang tĕngah dĕngan lĕteh lĕsu badan-nya sa-hingga tiada boleh bĕrdiri lagi, oleh bĕbĕrapa lama-nya tiada mĕndapat makan dan minum. Maka ia pun mĕminta ayer dan nasi situ sĕbab tĕrlampau dahaga-nya. Maka di-jawab oleh ĕmak tĕngah-nya: "Anak aku lagi ta'makan: konon-lah pula ĕngkau." Langsong ia kĕluar ka-sĕrambi; maka di-tolakkan-nya tangga sambil mĕnutupkan pintu. Maka Awang Sulong pun bĕrjalan-lah pula dari situ dĕngan bĕrchuchuran ayer mata-nya sahingga sampai ka-rumah ĕmak bongsu-nya. Maka jawab ĕmak bongsu-nya: "Jikalau ĕngkau mau mĕnyorok di-chĕlah rĕban ini, boleh-lah aku masak nasi." Maka di-jawab Awang Sulong: "Mana kata bonda, karna anakanda tĕrsangat lĕteh bĕrsĕrta lapar dan dahaga." Sa-tĕlah itu sa-kĕtika lama-nya nasi pun masak-lah. Maka di-pĕrbuat-nya tali salang. Maka di-hulurkan-nya dari atas rumah ka-chĕlah rĕban ayam kapada Awang Sulong. Sa-tĕlah makan, lalu di-bĕri-nya makan sireh. Maka bĕrkata-lah Awang Sulong: "Sĕkarang anakanda hĕnbak bĕrtanya. Anakanda tiada tahu akan adat: anakanda baharu

Umur sa-tahun jagong,
Darah sa-tampok pinang,
Bĕsar di-bawah pisang goyangan,
Bĕsar di-bawah tĕbu bĕrlĕngkar.

Sĕbab itu-lah anakanda hĕndak bĕrtanya dari hal orang bĕrlayar. Jikalau datang angin dari sĕlatan, bagaimana sĕntak layar-nya? jikalau datang angin dari barat, bagaimana sĕntak layar-nya? jikalau datang angin dari udara, bagaimana sĕntak layar-nya? jikalau mĕnĕmpoh nĕgĕri orang, bagaimana adat-nya?" Lalu di-jawab ĕmak bongsu-nya: "Hai anak-ku, jikalau ĕngkau bĕrlayar; datang angin dari barat, sĕntak layar sabĕlah sĕlatan. Bagitu-lah anak-ku buat, pĕndapatan bonda." Maka sĕmua-nya tĕlah di-ajari. Maka kata Awang Sulong: "Insha' llah baik-lah bonda: adat sudah anakanda tanyakan, Maka sĕkarang mĕmohon-lah anakanda hĕndak bĕrjalan." Maka bĕrgurindam-lah Awang Sulong Merah Muda:

"Ribu-ribu jalan ka-kandis;
  Landak mĕmbawa guliga-nya:
Bonda-ku tinggal jangan mĕnangis;
  Anak mĕmbawa akan nasib-nya.

Maka di-balas oleh ĕmak bongsu-nya:

"Ayer bĕrolak mĕnjala ikan,
  Inche Sĕman mĕnjala udang:
Anak-ku bĕrtolak bonda pĕsankan
  Jangan lama di-rantau orang."

Maka mĕnyahut Awang Sulong Merah Muda :

“Bĕrbuah bĕnda sa-tambun tulang;
Boleh di-buat ubat mĕmbantau :
Jikalau untong, anak nĕn pulang ;
Jikalau tidak hilang di-rantau.”

Maka di-balas pula ĕmak bongsu-nya :

“Pisang kĕlat di-gonggong hĕlang ;
Jatoh ka-lubok Indragiri ;
Jikalau bĕrdagang di-rantau orang
Baik-baik mĕmbawa diri.

Hai anak-ku Awang Sulong Merah Muda jikalau hĕndak bĕlayar, singgah-lah di-Tĕluk Buaya ; ada pĕrahu burok ; dayong-nya pun burok ; itu-lah pĕrahu kĕsaktian, bukan-nya sabarang-barang pĕrahu ; kĕramat sĕndiri-nya. Apa-bila anakda sampai ka-situ mĕlainkan bakar-lah kĕmĕnyan puteh dan bĕrniat minta pĕrahu itu timbul sĕndiri-nya.” Maka Awang Sulong pun bĕrmohon-lah lalu bĕrjalan.

Hata bĕbĕrapa lama-nya sampai-lah ka-Tĕluk Buaya. Maka ia pun bĕrhĕnti-lah di-situ lalu mĕmbakar kĕmĕnyan puteh sambil bĕrsĕru, “Hai ya Allah ya tuhan-ku rabbi, jikalau ya aku saka turun-tĕmurun yang bĕrkubur di-tanah Mĕkah Allah taala tuhan yang sa-bĕnar nya, timbul-lah pĕrahu dĕngan dayong-nya sa-kali.” Bĕlum lagi tĕrkatup mulut-nya, maka pĕrahu pun timbul-lah sĕndiri-nya chukup dĕngan dayong-nya lalu turun-lah ia mĕmbasoh pĕrahu dĕngan dayong-nya lalu naik ka-atas pĕrahu dan di-sĕntak layar. Maka bĕlayar-lah pĕrahu itu. Hata bĕbĕrapa lama-nya dua hari pĕlayaran sampai-lah ka-Pulau Pisang dan bĕrlaboh di-situ. Maka di-ambil-nya gĕtah pisang di-sapukan ka-pada badan-nya lalu mĕngangkat sauh dan bĕrlayar sĕraya bĕrkata, “Tinggal-lah Pulau Pisang ; kami mĕmbawa pĕruntongan.” Hata bĕbĕrapa lama-nya, maka sampai-lah ia pula ka-Pulau Bĕlachan dan bĕrlaboh di-situ. Di-ambil-nya bĕlachan di-sapukan pada sakalian tuboh-nya. Sa-tĕlah itu bĕlayar pula sampi ka-Pulau Jĕlutong lalu bĕrlaboh. Maka di-ambil gĕtah jĕlutong di-sapukan-nya juga ka-pada badan-nya. Sa-tĕlah itu, langsong bĕlayar sambil bĕrkata, "Tinggal-lah Pulau Jĕlutong; kami bĕlayar mĕmbawa pĕruntongan." Hata bĕbĕrapa lama-nya kĕlihatan dari jauh ada sa-buah nĕgĕri; lama-kĕlamaan sampai ka-tanah tĕpi. Maka bĕrlaboh-lah di-pĕngkalan orang lalu ia naik ka-darat masok ka-kampong orang. Maka bĕrtanya ia, "Hai inche ĕmpunya kampong, sahaya hĕndak bĕrtanya, apa nama nĕgĕri ini?" Jawab orang kampong itu, "Nama nĕgĕri ini Sungai Parun; raja bĕrnama Nakhoda Tua." Maka bĕrkata Awang Sulong, "Di-mana jalan pĕrgi ka-istana?" Jawab-nya, "Di-sa-bĕlah timur." Maka bĕrjalan-lah Awang Sulong Merah Muda masok ka-istana raja lalu mĕnĕmpoh kota pintu dĕlapan lapis; dari situ masok pula ka-pagar tasak sĕrta mĕnĕmpoh halaman bĕsar lalu bĕrdiri di-bawah kĕlapa gading

Bĕrkukuk si-tambang dĕnak,
Bĕrtutu balam pĕmikat,
Bĕrchichit sĕrindit jantan,
Bĕrbunyi si burong bayan.

Lalu bĕrkata tuan putĕri Dayang Sĕri Jawa di-atas anjong perak
Atap gewang dinding chĕrmin
Tangkap-mĕnangkap chahaya iutan :

bĕrkata ia, "Pĕrgi-lah ĕngkau Bujang Sĕlamat; lihat di-halaman istana siapa orang yang datang, raja mana atau bĕndahara mana-kah yang datang ka-mari." Maka Bujang Sĕlamat pun pĕrgi-lah ka-sĕrambi lalu di-lihat sa-orang muda bĕrdiri di-bawah kĕlapa gading. Maka tidak-lah tĕntu gĕlar dan rupa-nya; hĕndak di-katakan orang pun bukan gĕrangan-nya, hĕndak di-katakan bĕnatang lotong dan mawas, lain pula rasa-nya. Maka balek ia mĕngadap tuan putĕri Dayang Sĕri Jawa sĕmbahkan, "Ampun patek mĕngadap ka-bawah duli tuanku. Ada sa-orang tĕrdiri di-bawah kĕlapa tĕtapi mushkil patek hĕndak mĕnyĕmbahkan: hĕndak di-katakan orang, sa-rupa lotong dan mawas." Lalu bĕrtitah tuan putĕri Dayang Sĕri Jawa, "Pĕrgi-lah ĕngkau sĕmbahkan ka-pada ayahanda sila mĕnjunjong duli." Lalu ia pĕrgi mĕngadap tuanku Nakhoda Tua sĕmbahkan, "Ampun patek ka-bawah duli, ada sa-orang baharu datang." Lalu bangkit tuanku Raja Nakhoda Tua mĕlihat ka-halaman tampak-lah sa-orang muda bĕrdiri di-bawah kĕlapa gading rupa-nya sĕpĕrti lotong dan mawas. Lalu bĕrkata tuanku Nakhoda Tua ka-pada Bujang Sĕlamat, "Mĕngapa tiada ĕngkau bĕrtanyakan orang itu?" Lalu bĕrkata Bujang Sĕlamat,

"Jĕrok di-gulai maman
Di-gulai dĕngan daun chapa;
Mĕngapa abang tĕgak di-laman
Naik ka-rumah abang mĕngapa?'

Lalu di-jawab oleh Awang Sulong Merah Muda,

"Bagai-mana sahaya mĕnjahit?
Hĕndak mĕnjahit, jari pun rĕmpak.
Bagai-mana sahaja 'nak naik
Tuan rumah bĕlum lagi nampak."

Maka ia pun naik dudok-lah di-muka pintu tangga. Lalu bĕrtanya-lah tuanku Raja Nakhoda Tua," "Datang dari-mana ĕngkau orang burok?" Lalu di-jawab oleh Awang Sulong Merah Muda, "Ampun patek, tuanku; ada pun patek ini datang dari ulu Sungai Batu." Maka bĕrtanya lagi tuanku Nakhoda Tua, "Apa maksud ĕngkau ka-mari ini?" Jawab Awang Sulong, "Ampun patek tuanku, patek datang mĕngadap ka-bawah duli, hĕndak mĕngadukan hal miskin patek; hĕndak mĕmohonkan kurnia kasehan tuanku bĕri pinjam wang karna hĕndak mĕmbayar utang ka-pada orang." Bĕrkata tuanku Nakhoda Tua, "Apa utang ĕngkau, orang burok?" Jawab-nya, "Utang judi dĕngan sabong banyak-nya tiga rial batu ka-pada tuanku Batin Alam tinggal di-ulu ayer Sungai Batu." Kata tuanku Nakhoda, "Sa-puloh ringgit ada-lah di-bawah tĕmpat tidur; ta' payah mĕmbuka pĕti lagi." Lalu bĕrkata mĕnyuroh Bujang Sĕlamat mĕmbĕri sireh ka-pada Awang Sulong. Maka mĕnyĕmbah-lah ia, "Ampun patek tuanku; patek ta' biasa mĕmakan sireh." Di-jawab tuanku Nakhoda Tua, "Mĕngapa orang burok tidak mahu makan sireh. Tidak-kah sudi naik ka-rumah aku ini?" Lalu di-jawab-nya, "Jikalau hĕndak mĕmbĕri patek makan sireh, lĕtakkan-lah di-atas lantai." Lalu di-ambil Bujang Sĕlamat sireh sa-kapur, tĕmbakau dĕngan gambir, lalu di-champakkan ka-atas lantai, lalu di-ambil oleh Awang Sulong sireh itu di-makan-nya; ia pun mĕnjunjong duli bĕrmohon balek ka-pĕrahu. Ada pun tuan putĕri Dayang Sĕri Jawa mĕngadap ayahanda bonda-nya hĕndak pĕrgi bĕrsiram di-pĕngkalan; ia pun turun dari mahaligai anjong perak lalu mĕngadap bonda-nya bĕrkata, "Orang dagang datang mĕngadukan sĕmpit sukar ayahanda ta' mahu mĕnolongi: lain-lain orang dagang dari-pada Kampar dan Kuantan sĕmua-nya ayahanda tolong bĕlaka; bĕlum pĕrĕnah lagi yang kĕputusan harap-nya; ini orang minta bayarkan utang tiga rial batu, ayahanda tiada bĕri sĕbab ia burok-kah? Itu-lah ayahanda tiada adil." Lalu di-jawab ayahanda-nya, "Apa guna di-bĕri ka-pada orang tidak kĕtahuan rupa? Ta' bĕrsalahan rupa sĕpĕrti lotong dan mawas." Di-jawab tuan puteri Dayang Sĕri Jawa, "Itu-lah ayahanda mĕmileh orang yang chantek sahaja; jangan di-fikirkan orang yang burok itu ta' bĕrguna." Maka murka-lah ia sambil bĕrkata, "Jikalau anakda suka ka-pada orang burok itu, bayarkan-lah utang-nya." Maka jawab-nya, "Insha' llah baik-lah ayahanda; boleh juga patek bayarkan; ada juga patek mĕnaroh wang upah patek mĕnjahit; jangankan tiga rial batu, sa-puloh pun boleh di-bayari." Maka ia pun turun pĕrgi ka-pĕrahu mĕndapatkan Awang Sulong lalu bĕrkata tuan putĕri, "Hai abang jangan-lah pĕrgi ka-mana-mana tĕntang: utang itu boleh-lah sahaya bayarkan." Lalu jawab Awang Sulong, "Jangan-lah adinda bayarkan utang patek ini; sĕlangkan paduka ayahanda ta' mahu mĕmbayarkan, konon-lah pula tuan putĕri sa-orang pĕrĕmpuan." Maka jawab tuan putĕri Dayang Sĕri Jawa, "Jikalau sahaya tidak bayarkan, malu-lah sahaya ka-pada orang yang banyak." Bĕrkata Awang Sulong kapada tuan putĕri, "Jika tuan putĕri bayar, kalau-kalau marah gĕrangan ayahanda bonda kapada patek." Lalu jawab-nya; "Pasal itu jangan-lah abang gadoh-kan; timbangan nyawa badan sahaya." Maka bĕrkata Awang Sulong, "Jikalau bagitu fikiran tuan putĕri, kalau patek luka tidak pĕdeh; kalau mati pun tidak mĕnyĕsal, mĕlainkan patĕk ikut sa-barang kata tuan putĕri." Lalu di-bawa-nya Awang Sulong Merah Muda pulang ka-istana. Maka tuan pnteri pun mĕmanggil Bujang Sĕlamat mĕnyuroh ambil limau dan bĕdak, sĕrta bĕrkata; "Mandikan-lah 'Pa Anchu ĕngkau ini." Lalu tuan putĕri mĕmbuka pĕti mĕngambil kain dĕngan baju satu pĕrsalinan. di-bĕrikan ka-pada Bujang Sĕlamat suroh pakaikan; maka mandi-lah ia sa-hingga mati-lah ikan sa-buah tĕluk sĕbab mabok tĕrminum ayer daki Awang Sulong itu. Maka apa-bila sudah suchi badan-nya, tampak-lah rĕntek panau-nya ada bĕlaka dĕngan nama-nya :—

Di-dada tapak chatur,
Di-leher mĕrĕntek balam,
Di-siku kĕluwang tidur,
Di-bĕlakang bintang timur.
Pipi bagai pauh di-layang;
Bulu kĕning mĕmbĕntok taji;
Jari halus mĕnganak sĕrai;
Pinggang sa-chĕka jari manis;
Bĕtis mĕmbunting padi.

Habis mandi lalu-lah di-sarongkan oleh Bujang Sĕlamat kain baju. Maka tiada mahu Awang Sulong mĕmakai, katanya, "Kain baju sahaya tinggal di-dalam pĕrahu." Maka ia pun balek pulang ka-istana dudok di-atas pĕlantaran lalu bĕrkata tuan putĕri Dayang Sĕri Jawa ka-pada Bujang Sĕlamat, "Lĕkas bangkitkan paduka ayahanda sĕmbahkan ada satu orang baharu datang dudok di-atas pĕlantaran." Bujang Sĕlamat pun sĕgĕra-lah pĕrgi ka-pada tuanku Nakhoda Tua. Lalu bĕrkata tuanku Nakhoda Tua, "Apa-kah hajat ĕngkau, Sĕlamat?" Maka mĕnyĕmbah-lah Bujang Sĕlamat, "Patek di-surohkan paduka anakda tuan putĕri pĕrmaalumkan ka-bawah duli ada orang baharu tiba, dudok di-atas pĕlantaran." Maka tuanku Nakhoda Tua pun pĕrgi-lah mĕlihat ada sa-orang muda tĕrlalu baik paras-nya; lalu bĕrkata, "'Lamat bĕntangkan tikar pĕrmaidani." Tĕlah di-bĕntang lalu bĕrkata, "Silakan-lah orang muda." Maka jawab-nya, "Ampun patek tuanku biar-lah patek dudok di-sini." Maka di-ajak-nya juga. "Mari-lah dudok ka-mari, makan-makan sireh." Jawab-nya, "Patek ta' pĕrnah makan sireh." Kata-nya pula, "Tidak sudi-kah orang muda mĕmakan sireh kami?" Jawab Awang Sulong, "Sĕbab patek sudi makan-nya, patek datang ka-rumah tuan pĕnghulu." Lalu bangkit ia pĕrgi mĕmimpin tangan Awang Sulong, di-bawa-nya naik ka-atas pĕrmaidani. Maka ia pun dudok-lah bĕrsaing dĕngan tuanku Nakhoda lalu mĕnyĕmbah. Bujang Sĕlamat pun bĕrlari-lah naik ka-atas anjong perak mĕngadap tuan putĕri Dayang Sĕri Jawa: di-ambil tepak Mangkasar, lalu di-pĕrsĕmbahkan kapada tuanku Nakhoda Tua; maka di-sorangkan kapada Awang Sulong; bĕrkata ia, "Silakan-lah, tuanku santap dahulu, patek ta' pĕrnah mĕmakan sireh." Maka di-suroh juga oleh Nakhoda Tua makan sireh; maka Awang Sulong pun makan-lah sa-kapur sireh jatoh ka-rĕngkongan, chahaya naik ka-muka mĕmanchar-manchar sĕri muka-nya itu. Maka bĕrkata tuanku Nakhoda Tua. "Apa-lah hajat orang muda datang ka-mari?" Maka jawabnya, "Bukan-kah patek yang datang dahulu mĕmohonkan wang tiga rial batu hĕndak mĕmbayar hutang judi dan sabong.'" Maka tĕrkĕjut-lah tuanku Nakhoda Tua baharu di-kĕtahui ia budak burok yang dahulu itu; maka hairan-lah hati-nya lalu bĕrkata, "Insh' allah baik-lah: boleh-lah sahaya mĕmbayarkan tiga rial batu itu; jikalau sa-ratus rial batu pun boleh juga sahaya bayarkan."

Ada pun akan tuan putĕri Dayang Sĕri Jawa, ia pun pĕrgilah ka-dapur masak nasi gulai. Apa-bila sudah siap, lalu disaji-nya nasi,

Puteh bagai umbut di-sĕntak,
Di-tĕngah awan bĕrarak,
Di-tĕpi sĕmut bĕriring;
Patah boleh di-pĕtaubkan;

lalu di-tateng oleh Bujang Sĕlamat ka-sĕrambi. Maka bĕrkata tuanku Nakhoda Tua, "Basoh-lah tangan orang muda." Lalu di-jawab-nya, "Patek baharu sudah makan, tuanku, di-pĕrahu." Lalu di-surohkan-nya juga ia makan. Maka makanlah ia dua tiga suap lalu bĕrhĕnti mĕmakan sireh. Sa-tĕlah itu, bĕrtitah Nakhoda Tua kapada Bujang Sĕlamat, "Pĕrgi-lah ĕngkau dapatkan malim juru-mudi juru-batu; aku minta siapkan dĕndang panjang chukup dĕngan kĕalatan mĕriam sĕnapang ubat pĕluru." Bujang Sĕlamat pun pĕrgi-lah dĕngan sĕgĕra-nya ka-rumah malim juru-mudi juru-batu dan bĕrkata, "Sahaya ini di-titahkan tuanku ka-pada dato-dato sakalian mĕnyuroh siapkan sa-buah dĕndang chukup lĕngkap dĕngan kĕalatan sakalian-nya." Jawab mualim, "Pĕrgi-lah ĕngkau sĕmbahkan balek; esok pagi aku siapkan." Maka Bujang Sĕlamat pun balek ka-istana, Sa-tĕlah kĕesokan hari-nya pagi-pagi ithnain lima-bĕlas hari bulan pĕrnama, bĕrkata-lah tuan putĕri Dayang Sĕri Jawa, "Ya ayahanda patek hĕndak bĕrsama-sama pĕrgi hĕndak mĕlihat nĕgĕri orang; jangan jadi

Bĕsar di-dalam tĕbu bĕrlĕngkar
Bĕsar di-bawah pisang goyangan."

Jawab ayahanda-nya, "Jikalau ayahanda pĕrgi, boleh-lah anakda bĕrsama-sama; ayahanda pĕrgi pun tiada bĕrapa lama sa-kadarkan hĕndak mĕmbayarkan utang orang muda ini sahaja ka-pada Batin Alam di-ulu ayer Sungai Batu." Maka pada kĕesokan hari-nya pagi-pagi, maka dĕndang panjang pun sampai-lah ka-pĕngkalan tuanku Nakhoda Tua; mualim pun datang mĕngadap

Dari jauh mĕnjunjong duli
Sudah dĕkat bĕrdatang sĕmbah.

"Ampun tuanku bĕribu-ribu ampun; patek mĕngadap ka-bawah duli, titah mĕnyuroh bĕrsiap dĕndang panjang. Maka mustaed-lah sudah di-pĕngkalan." Maka jawab-nya, "Insha' llah taala baik-lah." Pada masa yang baik, maka turun-lah tuanku Nakhoda Tua dĕngan tuan putĕri Dayang Sĕri Jawa bĕrsĕrta dĕngan Awang Sulong masok ka-dalam dĕndang panjang. Maka tuan putĕri dudok di-dalam kurong dan tuanku Nakhoda Tua bĕrsĕmayam di-haluan, dan Awang Sulong dudok di-bawah tiang agong. Maka bĕrlayar-lah dĕndang panjang

Bagai puchok di-lancharkan
Bagai kumbang putus tali;

sampai-lah ka-lautan yang bĕsar tiga hari tiga malam, maka dĕndang itu pun tĕrhĕnti-lah; bĕrgadoh-lah sakalian mualim juru-mudi juru-batu sĕrta sakalian anak-anak-nya pĕrgi-lah mĕmĕreksa mĕnyĕlam mĕlihat apa yang rosak. Maka suatu pun tiada yang rosak, sĕpĕrti dahulu kala juga. Maka hairan-lah sĕgala anak dĕndang itu. Maka bĕrlari-lah mualim ka-haluan ka-dalam kurong tuanku Nakhoda Tua bĕrkhabar hal kapal itu tiada mahu mara lagi. "Patek sudah pĕrgi pĕreksa; suatu pun tidak ada yang rosak." Maka jawab Nakhoda, "Ĕngkau jangan kata kapada aku; bukan pĕkĕrjaan aku; tĕrlĕbeh ĕngkau sĕmua yang mĕngĕtahuï; jika ĕngkau bĕlum paham mĕngapa mĕnjadi mualim?" Maka bĕrkata tuan putĕri Dayang Sĕri Jawa kapada Bujang Sĕlamat, "Pĕrgi ĕngkau katakan kapada abang orang muda yang dudok di-bawah tiang agong itu, katakan, mĕngapa dĕndang ini tidak mahu bĕrjalan lagi? Maka ia pun bĕrlari-lah pĕrgi lalu bĕrkata, "Sahaya mĕndapatkan abang orang muda di-titahkan tuan putĕri Dayang Sĕri Jawa mĕnyuroh katakan pasal kĕnaikan kita ini ta' mahu lagi bĕrjalan." Jawab-nya, "Sahaya tidak paham hal dĕndang." Maka ia pun mĕnguchap, "La illaha-il-allah, Muhammad rasul Allah;" hilang kĕlam-nya mĕnyĕbut nama Allah dan Rasul. Maka dĕndang itu pun bĕlayar-lah. Maka bĕrkata sakalian anak dĕndang itu, bĕrbisek-bisek dĕngan mualim-nya; "Ini-lah rupa-nya orang yang di-gĕmari tuan putĕri Dayang Sĕri Jawa; ini-kah rupa-nya orang yang pandai, itu-kah rupa-nya orang bĕrtuah sĕpĕrti anjing gadang tidur di-bawah tiang agong itu?" Maka Awang Sulong pun balek-lah tidur. Hata bĕbĕrapa lama-nya, maka dĕndang itu pun tĕrhĕnti-lah pula, ta' mahu bĕlayar lagi; maka bĕrgadoh-lah mualim mĕmĕreksa-nya, dĕmikian jua; suatu pun tidak ada yang chachat; maka pĕrgi pula ia mĕndapatkan tuanku Nakhoda; maka murka-lah ia kapada mualim, sambil bĕrkata, 'Ingat baik-baik ĕngkau aku tahu dĕndang ini bĕlayar dĕngan baik-nya; jikalau tidak tĕntu-lah aku bunoh kamu sakalian." Maka takut-lah sĕgala mualim dan juru-mudi juru-batu; bĕrpikir-lah ia masing-masing mĕnchari akhtiar. Maka bĕrkata mualim; "Hai sakalian kawan-kawan, dĕngar-lah akhtiar sahaya. Barangkali sĕbab kita mĕngata orang muda yang tidur di-bawah tiang agong itu; maka sa-dĕmikian hal kita: maka tĕrlĕbeh baik-lah kita minta ampun kapada-nya." Maka lalu pĕrgi mĕreka itu sakalian mĕnyĕmbah kaki Awang Sulong dan sĕmbahkan, "Ampun patek mĕngadap ka-bawah duli; patek sakalian ini mĕminta ampun dan maaf apa-apa yang tĕrlanjar dan tĕrlanggar patek pada ka-bawah duli." Jawab-nya, "Insh' allah taala baik-lah; lain kali jangan di-pĕrbuat lagi: sa-kali ini aku ampuni-lah." Maka baharu-lah dĕndang itu bĕlayar-lah dĕngan laju-nya.

Hata bĕbĕrapa lama-nya, maka sampai-lah ka-pĕlabohan ulu Sungai Batu; maka juru-mudi pun mĕnaikkan bĕndera kuning alamat raja bĕsar ada di-dalam-nya. Maka orang pun mĕmbalas mĕnaikkan bĕndera kuning alamat raja bĕsar ada di-dalam-nya, dan mĕmbĕdil mĕriam alamat dĕlapan, dan di-darat pun mĕmbalas mĕmasang bĕdil mĕriam alamat dĕlapan jua: maka dĕndang pun bĕrlaboh-lah di-pĕngkalan tuanku Batin Alam. Maka tuanku Nakhoda Tua dan tuan putĕri Dayang Sĕri Jawa sĕrta orang muda pun turun-lah dari dĕndang panjang, naik ka-darat, langsong-lah naik ka-istana tuanku Batin Alam. Maka apa-bila sampai, maka-di-pimpin tangan tuanku Nakhoda Tua, di-bawa-nya naik ka-atas hamparan yang mulia: maka kĕdua raja itu pun bĕrsalam-salaman-lah masing-masing mĕmbĕri hormat. Maka Awang Sulong pun mĕnjunjong duli-lah mĕngadap tuanku Batin; maka tidak-lah di-jawab-nya, lalu murka ia-nya. Maka hairan tuanku Nahhoda mĕlihatkan hal rupa tuanku Batin Alam, sĕraya bĕrpikir-lah tuanku Nakhoda Tua, "Marah sunggoh-lah rupa-nya kapada orang muda ini." Maka Bujang Sĕlamat pun pĕrgi-lah mĕngambil tĕmpat sireh, lalu di-pĕrsĕmbahkan-nya kapada tuanku Batin Alam, tĕmpat sireh itu pun di-ambil, lalu di-sorongkan kapada tuanku Nakhoda Tua. Maka di-sambut dĕngan bĕbĕrapa hormat-nya. Maka bĕrkata-lah tuanku Nakhoda Tua, "Ya kakanda, adinda ini ada-lah hajat mĕngadap kakanda, pasal orang muda ini tidak tahu siapa nama-nya; ia datang kapada adinda mĕngadukan hal minta bayarkan utang tiga rial batu ka-pada kakanda." Maka jawab-nya, "Ada pun orang muda ini anak saudara kapada kakanda, nama-nya Awang Sulong Merah Muda; dan apa pula utang-nya yang di-minta pada-nya itu." Maka di-jawab oleh Awang Sulong, "Ini-lah orang tua yang dolak-dalek, dahulu sampai hĕndak di-bunoh-nya kita; sĕkarang ini ia sudah pula bĕrkata tidak." Lalu di-ambil Awang Sulong duit tiga rial batu bĕrbungkus di-dalam sapu tangan kampoh pĕlangi, lalu di-champakkan di-atas pangkuan tuanku Batin Alam. Maka tuanku raja Nakhoda sĕgan-lah hati-nya mĕlihatkan hal orang anak bĕranak; lalu ia bĕrmohon balek ka-pĕrahu-nya. Maka Awang Sulong Merah Muda tuan-lah pĕrgi ka-rumah ĕmak bongsu-nya, mĕngambil pĕti kain baju-nya. Maka apa-kala tĕrpandang oleh ĕmak bongsu-nya akan dia dari-pada jauh; maka mĕnangis-lah ia. Sa-tĕlah sampai, lalu di-pĕlok di-chium-nya, dan bĕrkata; "Jangan-lah ĕmak bongsu mĕnangis sudah-lah untong nasib anakda di-takdirkan Allah: sĕkarang apa-lah hĕndak di-katakan. Dan anakda mohon-lah ka-bawah kadam bonda sa-kadar anakda hĕndak bĕrtĕmu bonda sa-kĕjap sĕrta hĕndak mĕngambil pĕti kain baju anakda." Maka kata ĕmak bongsu-nya; "Nanti-lah dahulu makan Awang Sulong." Jawab-nya, "Bĕri maaf-lah patek bonda, sĕbab patek mĕnumpang di-pĕrahu orang; ia-nya hĕndak balek dĕngan sĕgĕra-nya." Lalu Awang Sulong pun bĕrjalan-lah, dan tĕlah sampai ka-dalam dĕndang panjang itu.

Ada pun hal tuan putĕri Dayang Nuramah anakda tuanku Batin Alam mĕnangis-lah di-atas anjong perak mĕlihatkan Awang Sulong balek turun ka-dĕndang; sa-kĕtika itu juga bonda-nya pun datang, lalu bĕrkata, "Apa-lah anak-ku tangiskan?" Maka jawab-nya; "Oleh pilu di-hati anakda mĕlihatkan kakanda Awang Sulong di-jualkan ayahanda kapada tuanku Nakhoda Tua di-nĕgĕri Sungai Parun itu." Lalu bĕrkata bonda-nya tuan putĕri Mayang Mĕngurai, "Bĕrapa di-jualkan-nya?" Jawab-nya, "Patek dĕngar, bonda, tiga rial batu." Maka tuan putĕri Mayang Mĕngurai pun murka-lah kapada suami-nya, bĕrkata, "Orang tua chĕlaka, tua kutok, tua suntok tidak bĕrakal: anak sĕndiri di-jualkan kapada orang sa-banyak itu jangka-nya bĕlum mĕnyĕsakkan lagi, boleh di-jual gadaikan harta bĕnda yang sa-banyak ini!" Maka kata tuanku Batin Alam, "Wahai pĕrĕmpuan haram-zadah, ĕngkau jangan bĕrkata-kata lagi; jangan ĕngkau pĕduli; bukan-nya ĕngkau ĕmpunya maalum; aku dĕngan saudara-ku ĕngkau apa peduli?" Maka marah-lah tuan putĕri Mayang Mĕngurai kapada suami-nya, lalu di-ambil sa-bilah rudus di-parangkan kapada suaminya. Maka tuanku Batin Alam mĕlihat istĕri-nya murka itu, di-tangkap-nya rudus itu: maka ia pun tĕrjun-lah ka-tanah. Maka bĕrkata-lah anak-nya tuan putĕri Dayang Nuramah, "Bonda-ku jangan-lah mĕmbuat gila, minta-lah anakda kapada ayahanda bonda jangan mudzaratkan pĕrkĕlahian ini; dan sabar-lah chuba chari pikiran yang baik," Sambil bĕrpantun dĕmikian bunyi-nya:—

"Bunga sĕna di-dalam padi
  Batang kahwa di-buatkan lilin:
Ka-mana abang Sulong 'nak pĕrgi?
  Langit bĕrpagar bĕrkĕliling.

Kĕlapa gading di-tĕpi mahaligai
  Kĕtupat bĕrisi inti!
Habis daging tulang di-kirai
  Bĕlum dapat bĕlum bei hĕnti.

"Sĕkarang apa-lah akhtiar ayahanda bonda, chari-lah pikiran yang baik supaya anakda dĕngari; jikalau kurang anakda tambahi; jikalau ayahanda tidak dapat pikiran, boleh-lah anakda kĕluarkan satu pikiran itu, jika ayahanda suka mĕndĕngar." Maka jawab-nya dua laki isteri; "Ya anak-ku, tidak-lah dapat ayahanda bonda pikirkan." Maka bĕrkata ia; "Jika sa-sunggoh-nya ayahanda bonda mĕmulangkan pikiran sĕrta mĕngikut pĕrkataan anakda, mĕlainkan anakda minta-lah hĕndak pĕrgi turut Awang Sulong itu, dan harap-lah ayahanda kumpulkan sakalan anak-anak dara di-dalam nĕgĕri ini; usahkan jantan, pĕrĕmpuan janda pun jangan." Maka jawab ayahanda bonda-nya, "Jikalau bagitu, sĕdap-lah hati ayahanda bonda." Lalu

Di-pukul taboh larangan,
Mĕnyahut taboh yang banyak:

bĕrgadoh pĕnghulu yang dua-bĕlas, mĕntĕri dĕlapan, bĕrhimpun-lah isi nĕgĕri sĕgala juwak-juwak hulubalang datang ka-istana mĕngadap tuanku Batin Alam, sĕmbahkan, "Ampun patek, tuanku, patek mĕngadap tuanku apa-lah hĕndak di-titahkan?" Bĕrkata tuanku Batin Alam, "Aku minta himpunkan sĕgala anak dara-dara di-dalam nĕgĕri ini." Lalu pĕrgi mĕntĕri raja mĕmukul chanang sa-gĕnap lorong nĕgĕri, sĕrta ia bĕrtĕriak dĕngan nyaring suara-nya; "Hai inche dan tuan-tuan yang di-dalam nĕgĕri ini; ada pun sahya mĕnjunjong titah tuanku Batin minta kampongkan sĕgala anak dara-dara datang ka-istana." Maka kĕesokan hari-nya bĕrkampong-lah sĕgala anak-anak dara; maka tiada-lah bĕrtinggalan sa-orang jua pun, lalu bĕrtitah tuanku Batin kapada Bujang Sĕlamat, "Pĕrgi-lah ĕngkau panggilkan mualim, juru-batu dan juru-mudi suroh siapkan gĕliyong yang bĕsar sĕrta alat sĕnjata pĕrkakas pĕpĕrangan." Maka Sĕlamat pĕrgi-lah mĕndapatkan dato mualim juru-mudi dan juru-batu; maka dikatakan-nya-lah titah tuanku Batin Alam itu. Maka juru-mudi pun sĕgĕra-lah mĕngĕrakkan sakalian hulubalang pahlawan, mĕmuatkan ubat bĕdil pĕluru sĕrta mĕnyiapkan mĕriam sĕnapang, apa yang kurang suroh tambahi. Maka mustaed-lah sudah; mualim pun pĕrgi-lah mĕngadap kapada tuanku Batin, pĕrsĕmbakan hal sudah siap gĕliyong yang bĕsar itu, sĕrta sakalian alat pĕrkakas pĕpĕrangan. Maka bĕrkata-lah tuanku Batin; "Insh'allah baik-lah, boleh-lah mĕlangkah pada hari ithnain ĕnam-bĕlas hari bulan pĕrnama ini."

Hata bĕbĕrapa lama-nya sampai-lah pada waktu yang baik, bĕrtitah-lah tuanku Batin kapada pĕnghulu yang dua-bĕlas; "Ini hari putĕra sahya tuan putĕra Dayang Nuramah hĕndak bĕlayar ka-nĕgĕri Sungai Parun; baik-lah kita hantar ka-jambatan dan gĕliyong yang bĕsar pun tĕlah hadzir mĕnantikan di-sama." Maka tuanku Batin Alam pun bĕrangkat-lah mĕngiringkan paduka anakda bĕrangkat turun sĕrta sakalian anak dara-dara; Maka tidak-lah tĕrhisab lagi banyak-nya: tĕlah masok sakalian-nya, maka bĕrkata-lah tuanku Batin Alam, "Sĕlamat anak-ku bĕlayar."

Maka masing-masing pun pulang-lah dan juru-mudi, juru-batu, mualim sakalian pun pulang ka-rumah-nya, tinggal-lah anak dara-dara; ada yang mĕnjadi mualim dan juru-mudi juru-batu masing-masing dĕngan jawatan-nya: maka dĕndang pun bĕlayar-lah. Hata bĕbĕrapa lama-nya ĕmpat hari ĕmpat malam sampai-lah ka-nĕgĕri Kuala Sungai Parun. Maka juru-mudi pun mĕnaikkan bĕndera kuning, alamat putĕra raja bĕsar ada di-dalam-nya: maka di-darat pun mĕmbalas pula mĕnarek bĕndera kuning: maka gĕliyong itu pun mĕmasang alamat dĕlapan dan di-balas pula oleh yang di-darat mĕmasang alamat dĕlapan jua mĕnembak-lah kĕdua pehak-nya tanda mĕmbĕri hormat kĕsĕlamatan: gĕliyong bĕsar itu-pun berlaboh-lah, lalu naik-lah tuan puteri Dayang Nuramah bĕrdua dĕngan Si Kĕmbang China, dan bĕrtanya-lah kapada orang nĕgĕri itu, "Di-mana jalan ka-istana tuanku Nakhoda Tua?" Jawab orang itu, "Di-sa-bĕlah timur." Maka ia pun bĕrjalan-lah bĕrdua mĕnĕmpoh kota dĕlapan lapis dan mĕmasok pagar sasak lantas mĕnĕmpoh halaman bĕsar; lĕbeh kurang sa-jĕnang kuda bĕrlari; maka bĕrdiri-lah ia di-bawa kĕlapa gading lalu

Bĕrkukoh si-tambong dĕnak,
Bĕrchichit sĕrindit jantan,
Bĕrtutu balam pĕmikat,
Bĕrbunyi si burong bayan.

Maka bĕrkata-lah tuan putĕri Dayang Sĕri Jawa di-atas anjong perak atap tĕla, dinding chĕrmin, tangkap-mĕnangkap chahaya intan dan pudi lalu bĕrkata kapada Bujang Sĕlamat: "Raja atau bĕndahara mana-kah yang datang itu, Bujang? Pĕrgi-lah tĕngok." Maka turun-lah Bujang Sĕlamat ka-halaman istana; maka nampak-lah dua orang pĕrĕmpuan bĕrdiri di-bawah kĕlapa gading; Bujang Sĕlamat pun balek mĕngadap tuan putĕri Dayang Sĕri Jawa, "Ampun patek tuanku, ada-lah dua orang pĕrĕmpuan bĕrdiri di-halaman." Kata tuan putĕri, "Pergi-lah mĕngadap ayahanda sĕmbahkan." Maka Si 'Lamat pun pĕrgi-lah mĕngadap sĕmbahkan, "Ampun patek tuanku: patek di-titahkan paduka anakda tuan putĕri Dayang Sĕri Jawa mĕmpĕrsĕmbahkan ada dua orang pĕrĕmpuan baharu datang." Maka di-jawab-nya, "Mĕngapa pula ĕngkau khabarkan kapada aku?" Maka Bujang Sĕlamat pun pĕrgi-lah balek mĕngadap tuan putĕri lalu bĕrkata, "Di-titahkan oleh paduka ayahanda suroh panggil orang itu ka-pada tuanku, sĕbab ia orang pĕrĕmpuan." Maka tuan putĕri pun turun-lah ka-halaman istana; apa-kala sampai di-lihat-nya dua pĕrĕmpuan itu, tĕramat chantek, sĕraya bĕrpikir, "Ini bukan-nya sa-barang-barang orang: ĕntahkan anak raja-raja atau anak orang bĕsar-bĕsar." Maka ia pun mĕnyapa dĕmikian kata-nya.

"Kĕrikal gulai maman;
Di-gulai dĕngan daun chapa:
Ayoh adinda tĕgak di-halaman;
Naik ka-rumah; mari-lah apa?"

Maka di-jawab tuan putĕri Dayang Nuramah,

"Bagai-mana sahaya mĕmahat?
Mĕmahat, bĕringin rampak:
Bagai-mana sahaya hĕndak naik?
Tuan rumah bĕlum lagi nampak."

Maka tuan putĕri naik-lah di-bawa oleh tuan putĕri Dayang Sĕri Jawa: Si Kĕmbang China pun mĕmbĕntangkan tikar pĕrmaidani langsong dudok kĕdua-dua-nya; sa-jurus. lama-nya tĕmpat sireh pun di-pĕridarkan orang-lah ka-pada tuan putĕri Dayang Sĕri Jawa; maka lalu di-bĕrikan-nya ka-pada tuan putĕri Dayang Nuramah: maka bĕrkata-lah tuan putĕri Sĕri Jawa ka-pada putĕri Dayang Nuramah:—

"Rumah gadang di-baroh rambai
Chukup tiang tiga-puloh:
Tuan putĕri mĕmakan chabai
Sireh di-tanam bĕlum tumboh.

Maka lalu di-jawab tuan putĕri Dayang Nuramah:—

"Sahaya tidak tahu gĕrĕbana,
Dapat sa-tindeh tĕkan mĕnĕkan:
"Sahaya ta' tahu sĕnda maana,
Sireh di-bĕri sahaya mĕmakan."

Bĕrkata pula tuan putĕri Sĕri Jawa: dĕmikian bunyi-nya:—

"Akar tĕrkapar di-atas batu
Puchok mĕnyubur ka-bawah lĕring:
Kapur adinda kapur tĕrtĕntu,
Bĕrtambah sireh sudah-nya kĕring."

Di-jawab pula tuan putĕri Dayang Nuramah:—

"Pinang chĕratak pinang chĕrati,
"Di-hĕmpaskan mari di-atas papan:
Sahaya ta' tahu kata mĕngĕrti;
Sireh di-bĕri sahaya mĕmakan."

Maka tuan putĕri Dayang Nuramah pun mĕmakan-lah sireh sa-kapur ;

Kĕlat jatoh ka-rĕngkongan
Sĕri naik ka-pĕroman,
Kira-kira bĕrtambah panjang.

Bĕrkata tuan putĕri Dayang Sĕri Jawa kapada Si Kĕmbang China-nya, "Bangat-lah ĕngkau masak nasi dan gulai ; boleh kita bĕri adinda ini santap." Maka Si Kĕmbang pun bĕrmasak-masak-lah : sa-tĕlah siap lalu di-saji-nya nasi

Puteh bagai umbut di-sĕntak
Di-rusok awan bĕrjunjong,
Di-tĕngah awan bĕrarak,
Di-tĕpi sĕmut bĕriring,
Patah boleh di-pĕtaubkan.

Maka di-pĕr-idarkan-lah: maka santap-lah kĕdua tuan putĕri sa-hidangan ; sa-tĕlah itu bĕrkata tuan putĕri kapada Si Kĕmbang-nya masing-masing, "Makan-lah ĕngkau bĕrdua di-situ ; sa-tĕlah habis makan lalu mĕmakan sireh." Maka bĕrkata tuan putĕri Dayang Sĕri Jawa ka-pada tuan putĕri Dayang Nuramah, "Mari-lah kita mandi, adinda: badan kakanda tĕrlalu panas-nya." Maka jawab-nya: "Baik-lah kakanda." Maka ia pun bĕrjalan-lah kĕdua ; di-iringkan kĕdua-dua Si Kĕmbang China-nya masing-masing : apabila sampai di-pĕngkalan, maka di-buka pakaian, di-ganti kain basahan, lalu turun kĕdua-dua tuan putĕri ka-dalam ayer, lalu di-pĕchah kĕtimpong dua-bĕlas sa-kali bĕrbunyi kĕtimpong-nya sĕpĕrti bunyi sĕrunai dĕngan nafiri ; lagi sa-kali mĕmĕchah kĕtimpong bagai bunyi gĕndang dan gong ; dan lagi sa-kali bagai bunyi gĕbab dĕngan kĕchapi. Tĕlah habis kĕtimpong dua-bĕlas lalu naik-lah kĕdua-dua-nya daripada bĕrsiram itu mĕmakai pakaian. Maka bĕrkata tuan putĕri Dayang Sĕri Jawa, "Adinda mari-lah ; kita pĕrgi ka-taman bunga." Jawab-nya, "Silakan-lah kakanda" Lalu bĕrjalan kĕdua-nya masok taman itu: apabila sampai, di-ambil tuan putĕri Dayang Sĕri Jawa bunga tiga kuntum di-sunting di-bĕrikan-nya kapada tuan putĕri Dayang Nuramah, lalu pĕrgi bĕrbuai di-bawah pokok limau manis: maka tuan putĕri pun mĕnyuntingkan pula sa-kuntum bunga di-bĕrikan ka-pada tuan putĕri Dayang Sĕri Jawa; maka ia pun mĕnyuntingkan pula sa-kuntum bunga, di-bĕlah-nya tujoh, di-bĕri pula ka-pada tuan putĕri Dayang Nuramah; maka ia pun mĕnyunting sakuntum bunga di bĕlah-nya dĕlapan di-bĕri kapada tuan putĕri Sĕri Jawa; maka ia pun dĕmikian juga mĕnyunting bunga bĕlah sĕmbilan; lalu di-bubohkan ka-dalam sanggul tuan putĕri Dayang Nuramah, sa-hingga habis-lah bunga di-tangan kĕdua tuan putĕri itu. Maka tĕrsalah pĕrasaan di-hati tuan putĕri Dayang Sĕri Jawa, "Orang hĕndak bĕrhajat salah, kita mĕnyunting bunga ganjil; ia mĕnyunting mĕmbĕlah bunga gĕnap." Lalu bĕrkata ia kapada tuan putĕri Dayang Nuramah, "Apa-lah hajat adinda datang ka-mari ini?" Jawab-nya, "Ada pun adinda ini bĕrdua bĕradek; abang laki-laki adinda pĕrĕmpuan; abang adinda itu bĕrnama Awang Sulong Merah Mudah: maka lama-lah sudah ia mĕninggalkan adinda lĕbeh kurang tiga tahun lama-nya; sĕkarang adinda nĕndĕngar khabar, ada ka-pada adinda di-sini; maka ini-lah sĕbab adinda datang hĕndak bĕrjumpa dan hĕndak di-bawa pulang balek." Maka jawab tuan putĕri Dayang Sĕri Jawa, "Pĕrchaya-lah adinda ka-pada Allah ta'ala, haram ta' pĕrnah kakanda mĕndĕngar nama orang Awang Sulong Merah Muda di-dalam nĕgĕri ini; jika adinda ta' pĕrchaya ka-pada kakanda ini, chuba-lah pĕrĕksaï ka-pada lain-lain orang di-sini." Maka jawab-nya, "Adinda tidak tahu mĕngĕnal orang di-dalam nĕgĕri ini; adinda pĕrchaya-lah ka-pada kakanda sahaja, tĕtapi pada pikiran adinda tĕrtĕntu-lah ia ada di-dalam kampong ini." Jawab tuan putĕri Dayang Sĕri Jawa, "Pĕrchaya-lah adinda ka-pada Allah ta'ala Tuhan yang sa-bĕnar-nya, banyak-lah dagang di-nĕgĕri ini ia-itu Rawa-Rawa, Kampar, Kuantan, biapĕrai, masok ka-mari tidak-lah yang ada bĕrnama Awang Sulong Merah Muda." Maka jawab tuan putĕri Dayang Nuramah, "Kalau bagitu kakanda-lah yang mĕnyorokkan saudara adinda itu." Maka bĕrkata tuan putĕri Dayang Sĕri Jawa "Kalau kurang jua pĕrchaya, chari-lah di-dalam kampong ini." Jawab-nya: "Adinda ta'mahu mĕnyĕrangi rumah tangga orang mĕnyalahi kapada adat." Maka kata tuan putĕri Dayang Sĕri Jawa, "Jikalau adinda takut mĕnchari-nya, tidak-lah adinda mĕndapat saudara." Lalu di-jawab-nya, "Pikiran adinda, kakanda-lah mĕnyorokkan di-sini; insh' allah baik-lah kakanda; jika tidak dapat dĕngan lĕmbut, dĕngan kĕras mĕsti adinda ambil juga." Lalu di-jawab tuan putĕri Dayang Sĕri Jawa:

"Batang padi tĕrchuat-chuat;
  Batang bĕmban tĕrpanggong-panggong:
Apa kĕhĕndak hati sĕgĕra-lah buat;
  Badan siapa yang mĕnanggong?"

Maka murka-lah tuan putĕri Dayang Nuramah lalu di-balun-nya; maka bĕrgomol-gomol kĕdua putĕri itu bĕrganti-ganti sa-kĕjap ka-atas, sa-kĕjap ka-bawah; sĕpĕrti burong murai sa-hingga ta' sĕdar lagi kain di-pinggang dan tiada-lah tahu-kan aib sopan lagi. Maka kĕlihatan-lah Awang Sulong Merah Muda tuan putĕri kĕdua itu bĕrgomol. Maka ia pun bĕrlari-lah mĕngambil kain dua hĕlai lalu di-pĕgangkan-nya kĕdua-dua sa'orang di-sa-bĕlah kanan dan sa-orang di-sa-bĕlah kiri, lalu di-sarongkan sa'orang sa-hĕlai. Maka bĕrhĕnti-lah kĕdua-nya sĕbab kĕmaluan mĕlihatkan Awang Sulong mĕmĕgangkan tangan-nya masing-masing. Maka tuan putĕri Dayang Sĕri Jawa pun lari-lah naik istana dan tuan putĕri Dayang Nuramah turun balek ka-kapal-nya. Apa-bila sampai, maka bĕrtitah-lah ia ka-pada sakalian anak dara-dara di-dalam kapal itu, "Mĕlainkan ingat-ingat-lah tuan-tuan sakalian masa ini hampirlah kita datang pĕrgadohan bĕsar; tĕpong-tawari-lah sakalian alat sĕnjata." Maka bĕrgadoh-lah sakalian-nya mĕnyiapkan masing-masing dĕngan jawatan-nya. Maka tuan putĕri pun mĕmbakar kĕmĕnyan puteh, bĕrat sa-kati, ambil sa-tahil tinggal sa-kati jua: maka bĕryang-yang tuan putĕri, dĕmikian bunyi-nya, "Ya Allah, ya tuhan-ku, Allah taala tuhan yang sa-bĕnar-nya; jikalau ya aku bĕrsaka bĕrbaka turun-tĕmurun di-sĕlamatkan jua-lah sakalian isi gĕliyong-ku ini; bukan-nya aku mĕngĕniayakan orang, bukan-nya aku bĕratikad salah ka-pada orang; orang hĕndak mĕmbĕri malu di-atas diri-ku." Maka ia pun mĕnangis pĕrgi bĕrdiri di-haluan gĕliyong-nya mĕmĕgang istinggar sĕraya mĕmanggil tuan putĕri Dayang Sĕri Jawa, "Hai tuan putĕri Sĕri Jawa tĕrima-lah limau manis pĕrkiriman dari tanah Mĕkah." Maka tĕrdĕngar-lah khabar tuan putĕri Dayang Sĕri Jawa dari atas anjong perak lalu di-jawab-nya, "Insh' allah taala itu apa yang ĕngkau bĕri, aku tĕrima-lah." Lalu ia mĕngambil pula sa-puchok istanggar-nya, lalu turun tampil. Maka kĕdua-dua tuan putĕri itu pun masing-masing mĕmĕgang sa-orang sa-puchok istinggar. Maka nampak-lah sa-kilat oleh tuan putĕri Dayang Nuramah lalu mĕlĕtupkan istinggar-nya; bĕdil pun mĕlĕtup; maka tĕrkĕna-lah anting-anting yang di-tĕlinga tuan putĕri Dayang Sĕri Jawa, maka jatoh-lah ka-tanah. Lalu mĕmanggil pula tuan putĕri Dayang Sĕri Jawa, "Hai tuan putĕri Dayang Nuramah, tĕrima-lah pula limau manis pĕrkiriman aku datang dari ulu Sungai Parun." Hilang kata-nya istinggar pun mĕlĕtup. Maka dĕmkian jua tĕrjatoh anting-anting yang di-tĕlinga tuan putĕri Dayang Nuramah. Maka di-isi pula oleh tuan putĕri Dayang Nuramah sa-kali lagi lalu di-lĕtupkan-nya. Maka kĕna-lah gĕlang tuan putĕri Dayang Sĕri Jawa: maka sangat-lah ia murka lalu mĕngisi istinggar-nya, lalu di-lĕtupkan. Maka kĕna-lah pula gĕlang tuan putĕri Dayang Nuramah; jatoh-lah dari tangan. Maka di-balas pula oleh tuan putĕri Dayang Nuramah. Maka kĕna pula sĕlĕpa tuan puteri Dayang Sĕri Jawa, yang di-pinggang-nya jatoh ka-tanah. Maka di-balas-nya pula dĕmikian jua. Dĕmikian jua tĕrkĕna sĕlĕpa tuan putĕri Dayang Nuramah langsong jatoh ka-tanah. Sa-tĕlah tiga kali sa-orang sa-orang mĕlĕtup sĕnapang-nya, maka masok kĕĕmpat ia-itu kĕputusan tĕmbak-nya itu; lalu bĕrpikir-lah Awang Sulong Merah Muda sĕraya bĕryang-yang dan bĕrsĕru, kata-nya, "Hai, ya Allah ya tuhan-ku Allah taala tuhan yang sa-bĕnar-nya, jikalau ya aku orang yang bĕrsaka bĕrbaka turun tĕmurun yang bĕrkubur di-tanah Mĕkah, mĕlintang-lah gunong sa-buah di-tĕngahtĕngah di-antara tuan putĕri Dayang Nuramah dĕngan tuan putĕri Dayang Sĕri Jawa itu." Hilang kata-nya gunong pun mĕlintang-lah; baharu-lah bĕrhĕnti kĕdua pehak, tuan putĕri itu. Maka bĕrkata tuan putĕri Dayang Nuramah:

" Pisau raut tajam běrganda,
Akan pěraut lada sulah :
Karam di-laut boleh-ku timba,
Karam di-hati bila 'kan sudah."

Maka ia pun běrtitah měnyuroh paling haluan gěliyong itu hěndak bělayar balek.

Hata běběrapa lama-nya maka sampai-lah ia ka-něgěri Ulu Sungai Batu; sa-tělah běrlaboh ia pun naik-lah pulang ka-istana, dan sěgala anak dara-dara itu pun pulang-lah masing-masing ka-rumah-nya. Apa-kala sampai, tuan putěri ka-muka tangga, Si Kěmbang China pun běrlari-lah měnaburkan běras basah ka-atas kěpala tuan putěri, langsong měngadap ayahanda bonda-nya, dan běrtanya, "Apa-lah khabar anakda? Běrjumpa-kah Awang Sulong atau tidak?" Jawab-nya, " Abang Sulong itu sudah-lah di-tahankan tuan putěri Dayang Sěri Jawa di-kuala Sungai Parun."

Ali-kesah. Maka těrsěbut-lah pěrkataan tuan putěri Dayang Sěri Jawa di-něgěri Kuala Sungai Parun. Pada suatu hari běrkata-lah ia ka-pada ayahanda bonda-nya, " Bětapa-lah sěkarang kita sudah di-běri orang malu. Maka apa-lah pikiran ayahanda bonda?" Sěraya běrsěloka :—

" Kělapa gading di-těpi mahaligai,
Kětupat běrisi padi :
Habis daging tulang di-kirai
Bělum dapat bělum běrhěnti

Maka ini-lah patek sěmbahkan kapada ayahanda bonda; patek minta himpunkan sěgala anak dara-dara sahaja : ta' usah běrchampur děngan laki-laki dan janda sa-orang jua pun." Maka jawab raja Nakhoda Tua kědua laki istěri, " Insh' allah baik-lah anakda."

Di-pukul taboh larangan
Měnyahut taboh kěliling
Sělang-sěli taboh yang banyak.

Maka běrgadoh-lah sěgala pěnghulu sěmbilan wazir měntěri juwak-juwak hulubalang sěrta isi něgěri lalu měnyěmbah mĕntĕri dan pĕnghulu sĕmbilan, sĕmbahkan, "Ampun patek mĕngadap ka-bawah duli; apa-lah titah hĕndak patek junjong." Maka jawab-nya, "Aku pinta himpunkan sakalian anak dara-dara di-dalam kampong nĕgĕri ini; sa-orang pun jangan tinggal." Maka di-himpunkan-lah anak dara-dara sa-hingga tiada tĕrhisabkan banyak-nya. Maka bĕrtitah raja Nakhoda Tua ka-pada Bujang Sĕlamat mĕnyuroh pĕrgi ka-pada mualim suroh siapkan dĕndang panjang lĕngkap dĕngan sĕgala alat sĕnjata." Maka Bujang Sĕlamat pun pĕrgi-lah mĕnyampaikan titah raja itu. Maka mualim pun mĕngĕrahkan-lah sĕgala anak-anak dara; dĕndang itu mĕnyiapkan. Sa-tĕlah kĕesokan hari-nya pĕrgi-lah mualim mĕngadap raja Nakhoda mĕmpĕrsĕmbahkan; "Ampun patek mĕngadap ka-bawah duli, titah mĕnyurohkan patek bĕrsiap dĕndang panjang. Maka sudah-lah mustaed sakalian-nya." Maka jawab raja Nakhoda Tua, "Insh'allah baik-lah: esok kita langkahkan." Maka pada kĕesokkan-nya pagi-pagi ithnin tujoh-bĕlas hari bulan pĕrnama, pada masa yang baik, maka tuan putĕri bĕrsĕrta dĕngan sakalian anak-anak dara itu pun turun-lah ka-dĕndang itu di-hantarkan oleh ayahanda bonda-nya sĕrta sakalian orang bĕsar-bĕsar. Maka bĕrkata-lah raja Nakhoda kapada tuan putĕri Dayang Sĕri Jawa, "Sĕlamat-lah anakda bĕlayar sakalian-nya." Maka di-jawab tuan putĕri, "Bĕrkat daulat ayahanda bonda insh'allah taala hapus-lah arang yang bĕrchonting di-muka anakda ini." Maka sĕgala anak pĕrahu yang laki-laki sĕmua-nya balek-lah ka-darat sĕmua-nya bĕrganti pĕrĕmpuan bĕlaka dari-pada anak dara-dara bĕlaka. Maka dĕndang pun bĕrlayar-lah tidak lagi tĕrhingga laju-nya. Hata bĕbĕrapa lama-nya tiga hari tiga malam sampai-lah ka-hulu Sungai Batu. lalu bĕrlaboh di-pĕngkalan tuanku Batin Alam, lalu di-naikkan bĕndera kuning dan di-pasang mĕriam alamat dĕlapan. Maka di-balas-nya di-darat mĕnaikkan bĕndera merah dan mĕmasang mĕriam alamat sĕmbilan; lalu bĕrkata-lah Dayang Nuramah, "Bukan orang datang dĕngan kĕbĕtulan: orang datang bĕrhajat salah." Maka di-kĕtahui-nya-lah yang datang itu tuan putĕri Dayang Sĕri Jawa: maka ia pun mĕngisi istinggar-nya. Maka tuan putĕri Dayang Sĕri Jawa pun mĕngisi pula istinggar-nya, lalu bĕrtĕriak, "Hai tuan putĕri Dayang Nuramah dahulu adinda datang mĕmbĕri limau manis kapada kakanda: sĕkarang kakanda pula datang ka-mari, mĕlainkan tĕrima-lah limau manis datang dari-nĕgĕri Sungai Parun." Maka jawab-nya: "Insh' allah baik-lah." Maka bĕdil tuan putĕri Sĕri Jawa pun mĕlĕtup-lah, kĕna anting-anting tuan putĕri Dayang Nuramah dan jatoh. Maka di-balas pula tuan putĕri Nuramah, kĕna di-anting-anting-nya jua. Maka di-balas pula oleh tuan putĕri Dayang Sĕri Jawa: maka jatoh-lah gĕlang di-tangan tuan putĕri Dayang Nuramah. Maka di-balas-nya pula; jatoh pula gĕlang tuan putĕri Dayang Sĕri Jawa. Maka ia pun mĕmbalas; tĕrkĕna dan jatoh sĕlĕpa-nya. Maka di-balas pula dĕmikian jua.

Ada pun pada masa itu Awang Sulong Merah Muda mĕmpĕrhatikan hal ahual itu dari dalam kurongan dĕndang panjang. Maka tĕrbit-lah ahktiar-nya masok kĕĕmpat tĕmbak antara kĕdua tuan putĕri itu. Lalu bĕrjang-yang-lah Awang Sulong dan bĕrsĕru, "Hai, ya Allah, ya tuhan-ku ya saidï ya maulaï, lintangkan-lah gunong di-tĕngah-tĕngah, supaya bĕrhĕnti-lah kĕdua tuan putĕri ini." Hilang kata-nya, maka gunong pun mĕlintang-lah dĕngan sa-kĕtika: tuan putĕri pun bĕrhĕnti-lah kĕdua-dua-nya masing-masing balek kĕmbali. Maka dĕndang itu pun bĕrlayar-lah balek ka-kuala-nya; sambil bĕrpantun tuan putĕri Nuramah, dĕmikian bunyi-nya.

"Singgah bĕrlaboh di-kuala Bĕntam;
    Tĕbang mĕranti di-padang Judah:
Sa lagi ada jiwa di-badan,
    Sampai mati dĕndam ta' sudah."

Maka tiada bĕrapa lama antara-nya, sampai-lah ka-istana-nya langsong mĕngadap. Maka bĕrtanya raja Nakhoda Tua ka-pada anak-nya, "Apa khabar anakda?" Jawab-nya, "Khabar baik, ayahanda, dan dĕngan bĕrkat daulat ayahanda bonda tiada-lah ada suatu apa-apa mara bahaya patek sakalian."

Hata bĕbĕrapa lama-nya pada suatu hari bĕrkata-lah raja Nakhoda kapada istĕri-nya tuan putĕri Sĕkandariah, "Apa-lah hal kita ini adinda, sĕpĕrti anak kita tuan putĕri Dayang Sĕri Jawa? Baik-lah kita kahwinkan dĕngan Awang Sulong Merah Muda." Jawab istĕri-nya, "Baik-lah, kakanda." Lalu.

Di-pukul taboh larangan,
Mĕnyahut taboh di-lĕreng,
Sĕlang-sĕli taboh yang banyak.

Bĕrhimpun-lah sĕgala isi nĕgĕri mĕngadap raja Nakhoda Tua. "Ampun tuanku patek mĕngadap ka-bawah duli. Patek mohun-lah pĕrĕksa. Apa-lah titah, hĕndak patek junjong." Lalu bĕrkata raja Nakhoda Tua, "Aku minta buatkan balai-balai ; minta ambilkan kayu, minta tumbokkan padi, dan minta sudahkan di-dalam ĕmpat hari ini." Maka di-pĕrbuat orang-lah : sa-tĕlah lĕngkap sakalian-nya sĕgala kĕlatan, maka pada masa yang baik pĕtang ahad malam ithnin laumĕmasang mĕriam dan sakalian kĕbĕsaran pun di-turunkanlah di-mulaï bĕrjaga-jaga sampai tiga hari tiga malam ; alat pun di-langsongkan-lah. Maka bĕrtitah raja Nakhoda Tua dimedan mĕjĕlis itu ka-pada sakalian orang yang banyak bĕrsĕru tiga kali, "Ada pun Awang Sulong Merah Muda ini dinaikkan gĕlaran Tĕngku Muda." Hata bĕbĕrapa lama-nya bĕrkasih-kasihan-lah dĕngan istĕri-nya tuan putĕri Dayang Sĕri Jawa ; pada suatu hari bĕrkata-lah Tĕngku Muda ka-pada mĕntua-nya raja Nakhoda Tua, "Ampun patek ayahanda ; sĕkarang patek hĕndak mĕmohun balek ka-nĕgĕri patek hĕndak mĕlihat ayahanda bonda patek, sĕbab lama-lah sudah patek ta' pernah bĕrjumpa. Harap-lah patek akan ayahanda izinkan patek." Lalu di-jawab-nya, "Jikalau hĕndak pĕrgi jua, baik-lah ; bawa sa-kali Sĕri Jawa itu mĕngadap ayahanda bonda anakda, supaya tiada harus pĕrgi lain kali lagi." Maka bĕrkata-lah Awang Sulong Merah Muda, "Biar-lah dahulu patek sahaja pĕrgi." Jawab-nya, "Mana suka-lah." Maka tuan putĕri Dayang Sĕri Jawa pun susah-lah hati-nya sĕbab suami-nya hĕndak pĕrgi bĕlayar. Maka bĕrkata Awang Sulong ka-pada Bujang Sĕlamat, "Baik-lah kita bĕrsiap 'Lamat ; esok kita bĕlayar pĕrgi ka-Gunong Bĕrapi." Maka Bujang Sĕlamat pun pĕrgi-lah mĕnyiapkan pĕrahu sĕrta pĕrbĕkalan-nya. Sa-tĕlah siap-lah sudah dayong chĕtri sakalian-nya ; maka bĕrkata-lah Raja Muda Sulong ka-pada Bujang Sĕlamat, "Ambil-lah pĕti kain baju-ku itu sĕrta ayam sitambang dĕnak." Maka apa-bila sudah siap sakalian-nya, Raja Muda pun mĕmohun-lah ka-pada mĕntua-nya laki istĕri dan lalu pĕrgi mĕmujok istĕri-nya tuan putĕri Dayang Sĕri Jawa itu, " Tinggal-lah buah hati-ku kĕkasih chahaya mata-ku kakanda pĕrgi tiada lama." Maka tuan putĕri pun mĕnangis-lah bĕlas mĕlihatkan suami-nya bĕrjalan dĕngan Bujang Sĕlamat ka-dalam pĕrahu itu; langsong bĕrlayar-lah ĕmpat hari ĕmpat malam. Maka ia pun sampai-lah ka-pĕrlabohan Gunong Bĕrapi. Maka pĕrahu pun di-labohkan-nya-lah di-pĕngkalan raja Makhdom Sakti. Maka ia pun mĕmakai-lah kain burok sĕluar burok dudok mĕnyoroh di-bawah kajang pĕrahu-nya: pada suatu hari bĕrkata-lah ia ka-pada Bujang Sĕlamat, "Pĕrgi-lah ĕngkau; lihat apa pĕrmainan orang di-darat." Maka Bujang Sĕlamat pun pĕrgi-lah mĕlihatkan tĕrmasa orang nĕgĕri itu langsong ia pĕrgi ka-gĕlanggang raja Makhdom Sakti. Maka tuan putĕri Pinang Masak anak raja Makhdom Sakti pun turun bĕrsiram ka-pĕngkalan-nya: maka di-lihat-nya ada sa-buah pĕrahu kosong tĕrtambat; maka tidak-lah di-sangka-nya ada orang di-dalam-nya: maka apakala sĕlĕsai dari-pada bĕrsiram balek-lah ia ka-istana-nya. Maka Bujang Sĕlamat pun bĕrbalek-lah ka-pĕrahu-nya, di-tanyaï Raja Muda, "Apa ada pĕrmainan orang di-darat itu?" Jawab-nya: "Bĕrjĕnis-jĕnis pĕrmainan chukup dĕngan sabong judi, tĕmbak sasaran, dan sepak raga." Bĕrkata Raja Muda: " Tinggal-lah ĕngkau 'Lamat; aku hĕndak pĕrgi pula ka-darat mĕlihat pĕrmainan orang itu." Maka ia pun naik-lah. Apa-bila sampai di-gĕlanggang, raja Angitan Garang sĕdang di-tĕngah-tĕngah bĕrmain chatur: maka kĕlihatan kapada-nya orang baharu datang. Maka bĕrkata-lah ia, " Hai orang baharu: mari-lah ka-mari; apa buat bĕrdiri sahaja? Mari kita bĕrmain chatur." Lalu di-jawab Raja Muda Sulong, "Ampun sahaja-lah: patek ini tidak tahu bĕrmain chatur." Kata-nya pula, "Jika ta'-tahu, apa buat datang ka-mari?" Maka jawab Raja Muda Sulong: " Adat mata mĕmandang, tĕlinga mĕndĕngar." Maka bĕrkata-lah raja Angitan Garang, " Jikalau sunggoh tidak tahu, mari-lah aku ajari." Jawab-nya, " Jikalau tuanku sudi mĕngajari, patek tĕrlĕbeh suka hĕndak bĕrguru." Lalu-lah bĕrmain. Maka bĕrkata-lah Raja Muda Sulong Merah Muda ka-pada raja Angitan Garang, " Ya tuanku, apa-lah pantang adat orang bërmain chatur?" Jawab-nya, "Barang siapa kala sampai tiga kali mëlainkan ia mënjunjong papan." Lalu ia bërmain: maka kalah raja Angitan Garang; bërkata ia, "Bërchatur-lah baharu aku kalah: mari-lah kita mënëmbak sasaran." Lalu di-jawab Raja Muda, "Ampun-lah patek tidak tahu mënëmbak sasaran." Maka kata-nya, "Jika ëngkau ta' tahu boleh aku ajari." Jawab Raja Mudai "Jikalau tuanku sudi hëndak mëngajari, patek tërlëbeh lag, suka, rasa-nya." Maka raja Angitan pun mëngisi istinggar-nya bëdil-nya pun mëlëtup këna pëngadangan sa-bëlah kanan. Maka di-bërikan-nya pula ka-pada Raja Muda, bëdil mëlëtup pëluru pun lari ka-dalam hutan; sa-kali lagi di-tëmbak oleh raja Angitan këna pëngadangan sa-bëlah kiri pula, lalu di-unjokkan istinggar bërganti-ganti këdua-nya. Maka Raja Muda Sulong pun mëlëtupkan pëluru-nya masok ka-dalam hutan juga: maka di-tëmbak pula oleh raja Angitan këna sudut pëngadangan kanan di-sa-bëlah bawah. Sa-tëlah itu di-bërikan pula ka-pada Raja Muda; ia pun mënëmbak. Maka tërchampak-lah alamat-nya. Maka bërasa malu-lah raja Angitan itu lalu di-ambil sënapang sërta di-tëmbakkan-nya tërlëpas-lah pëluru-nya ka-dalam hutan, bërkata Raja Muda, "Orang mënembak alamat; tuanku mënëmbak rusa kijang ka-dalam hutan." Jawab-nya pula, "Mënembak sasaran-lah kalah, mari-lah pula bërsepak raga." Maka jawab Raja Muda, "Patek tidak tahu bërsepak raga." Kata-nya, "Jikalau ëngkau ta' tahu boleh aku ajari." Maka di-jawab oleh Raja Muda, "Jika tuanku suka hëndak mëngajari, patek tërlëbeh lagi suka-nya hëndak bëlajar." Maka bërtitah-lah raja Angitan mënanggil pënghulu dan mëntëri mëngajak main sepak raga. Sa-tëlah hadzir, bërkata mëntëri raja. "Silakan-lah tuanku, patek mëngiring sepak." Di-ambil-nya lalu di-lambongkan-nya ka-pada Raja Muda: maka di-sambut oleh-nya dëngan tangan, tiada di-sepak dëngan kaki, lalu di-lambongkan ka-pada raja Angitan Garang raga itu pun lalu di-sepak jatoh di-hadapan mëntëri: maka di-sepak pula jatoh di-hadapan pënghulu dan di-sepak pula jatoh di-hadapan Raja Muda, di-ambil-nya dëngan tangan di-lambongkan ka-pada raja Angitan Garang. Maka di-sepak oleh-nya jatoh ka-pada menteri: dëmikian-lah sa-hĕngga dua tiga kali kĕliling, tiada jua di-sepak oleh Raja Muda. Maka bĕrkata-lah raja Angitan Garang, "Mĕngapa-kah orang muda mĕnjadi pangkal rotan sahaja ?" Lalu di-jawab-nya, "Sĕmbahkan ampun patek tuanku ; patek tidak tahu bĕrsepap raga." Kata-nya pula ; "Kalau ĕngkau tidak tahu tĕrlĕbeh baik pĕrgi dari sini." Sepak raga pun di-lambongkan ka-pada raja Angitan Garang lalu di-sepak-nya jatoh di-hadapan mĕntĕri dan pĕnghulu dan di-sepak pula jatoh balek ka-pada raja Angitan Garang, lalu di-sepak-nya jatoh di-hadapan Raja Muda : baharu-lah ia mĕnyepak raga sa-malam lama-nya ; baharu-lah raga itu jatoh balek ka-hadapan raja Angitan Garang. Maka tiada-lah tĕrsepak lagi oleh-nya lalu tĕmĕnung-lah sahaja dĕngan kĕmaluan-nya dan bĕrkata, "Mĕnyabong bĕlum lagi aku kalah." Kata Raja Muda, "Jika hĕndak mĕnyabong, patek tiada bĕrayam ; ada pun sa-ekur tĕrlalu kĕchil." Maka jawab-nya pula, "Apa-lah pula pileh kĕchil bĕsar asalkan ada tuah-nya boleh-lah di-sabong-kan." Jawab Raja Muda, "Jika bagitu titah tuanku, biar-lah patek mohun turun ka-pĕrahu dahulu." Jawab-nya, "Baik-lah, tĕtapi jangan ĕngkau tiada balek ka-mari." Maka ia pun turun-lah ka-pĕrahu-nya. Apa-bila sampai, maka bĕrkata ka-pada Bujang Sĕlamat, "Lĕkas ĕngkau 'Lamat bĕrmasak nasi." Maka ia pun pĕrgi bĕrmandi dan bĕrlimau. Sa-tĕlah makan Bujang Sĕlamat pun mĕmbuka pĕti pakaian lalu mĕmakai-lah Ĕngku Muda chukup lĕngkap tĕrchachak dĕngan dĕstar kampoh pĕlangi :

Tiap sudut tiap hikmat,
Tiap pĕmatah tiap pĕmanis.

Dan di-sisipkan pula tĕrapong gabus ; di-ambil-nya pĕdang jĕnawi bĕsar daun padi : lalu bĕrkata-lah kapada Bujang Sĕlamat : "Mari-lah kita bĕrjalan ?" lalu di-kĕpit ayam si tambang dĕnak bĕrjalan mĕnuju ka-gĕlanggang. Satĕlah sampai masing-masing mĕmbulang ayam-nya. Maka raja Angitan mĕmbulang ayam bangkas si-gombak bauk : sudah siap tĕrbulang antara kĕdua-nya, maka raja Angitan mĕnurunkan taroh banyak-nya sa-ratus rial batu ; bĕrkata Raja Muda ; "Sĕmbahkan ampun, patek ini tidak-lah ada bĕrwang, mĕlainkan

Bujang Sĕlamat ini-lah patek tarohkan." Maka ayam pun lalu di-uja-nya. Maka raja Angitan Garang pun mĕnyĕrukan tuah ayam-nya dĕmikian, "Hai bangkas gombak bauk, sampaikan-lah tuah ĕngkau pantang ĕngkau mati-lah di-dalam gĕlanggang." Maka Raja Muda pun dĕmikian jua mĕnyĕrukan tuah ayam-nya: "Hai, ayam-ku si tambang dĕnak sampaikan-lah tuah ĕngkau kalah mĕnang tidak oleh-ku." Ayam pun bĕrlaga; ayam Angitan Garang mĕngĕlupar, patah-lah kepak-nya; bĕrlaga jua, maka putus-lah leher ayam bangkas gombak bauk, ayam si tambang dĕnak pun tĕrbang-lah ka-atas anjong tuan putĕri Pinang Masak lalu bĕrkukoh tiga kali. Maka Raja Muda pun bĕrĕntak-rĕntak; bĕrkata raja Angitan Garang, "Ini-lah orang yang sombong dan tidak tahu di-adat." Maka murka-lah iya lalu di-ambil-nya pĕdang jĕnawi ada sa-lebar daun birah di-tĕtakkan ka-pada Raja Muda itu; tĕtak di-atas di-ĕndapkan-nya, tĕtak rĕndah di-lompatkan-nya: maka tiada-lah kĕna ia sa-hingga sampai-lah ka-hujong halaman. Maka habis-lah bĕrputus-putusan batang pinang, batang pisang, lalu bĕrkata ia, "Orang bĕrladang dihutan; tuanku bĕrladang di-kampong." Maka bĕrtambah-tambah-lah murka-nya: maka di-tĕtak, tiada-lah bĕrhingga lagi: lalu bĕrkata Raja Muda ka-pada raja Angitan,

"Puas-lah patek bĕrgalah,
    Hĕndak mĕnggalas pula:
Puas-lah patek bĕralah
    Hĕndak mĕmbalas pula."

Maka ia pun mĕngunus pĕdang-nya yang sa-lebar daun padi: maka di-lambai-lambai-nya tiga kali ka-bĕlakang. Maka putus-lah tĕlinga raja Angitan Garang. Tĕtkala itu, tuan putĕri ada mĕlihat di-atas anjong perak; maka di-lĕmparkan-nya sireh bĕrkapur dari atas anjong ka-pada raja Angitan sa-kapur dan ka-pada Raja Muda sa-kapur. Maka yang di-jatohkan ka-pada raja Angitan tiada di-ambil dĕngan tangan: di-ambil-nya dĕngan mulut-nya sĕpĕrti anjing mĕmamah tulang. Maka yang jatoh ka-hadapan orang muda di-sambut dĕngan hujong pĕdang-nya, lalu di-makan-nya. Maka bĕrtambah-tambah-lah murka raja Angitan Garang chĕnchang-nya tidak lagi tĕrhinggakan. Maka tahu-lah raja Makhdom Sakti; bĕrlari-lah ia bĕrjalan dĕngan tidak mĕmoleh ka-kiri ka-kanan gadoh mĕndĕngarkan orang bĕrkĕlahi di-gĕlanggang. Maka bĕrkata-lah Raja Muda ka-pada raja Makhdom Sakti, "Sila-lah ambil paduka anakda ini, jikalau tuanku biarkan, tĕntu-lah mndzarat kĕsudahan-nya." Maka jawab raja Mahkdom Sakti, "Mana-mana tĕras mĕmbangun-lah; mana-mana yang hidup itu mĕnantu aku." Lalu bĕrkata Raja Muda Awang Sulong,

"Puas-lah patek bĕrgalah:
Hĕndak bĕrgalah pula:
Puas-lah patek bĕralah
Hĕndak mĕmbalas pula."

Lalu di-lambai-lambai-nya pĕdang ka-atas tiga kali. Maka kĕna-lah hidong raja Angitan lalu rampong. Maka bĕrtambah tambah murka raja Angitan. Maka ia pun mĕnchĕnchang sĕpĕrti orang gila. Bĕrkata Raja Muda, "Baik-lah; tuanku pulang ka-rumah ayahanda bonda." Apa-bila ia hĕndak naik tangga, maka jatoh-lah kĕpala-nya raja Angitan ka-tanah lalu mati di-tangga ayahanda bonda-ṅya dan tĕlah sampai-lah bilangan-nya pada hari itu.

Al-kesah. Maka tĕrsĕbut-lah pĕrkataan raja Mahkdom Sakti bĕrkata ka-pada sakalian orang isi nĕgĕri-nya mĕnyuroh Raja Muda naikkan ka-atas kĕbĕsaran dan bĕrkata: "Melainkan ini-lah mĕnantu-ku yang ganti raja Angitan Garang." Maka bĕrgadoh-lah sĕgala juwak hulubalang mĕmĕgang kĕbĕsaran masing-masing mĕnyĕlampai mĕnaikkan Raja Muda ka-atas kĕbĕsaran. Maka datang-lah tuan kadzi sĕrta sakalian pĕgawai-pĕgawai. Maka kadzi pun mĕmbacha khutbah nikah Raja Muda dĕngan tuan putĕri Pinang Masak. Maka di-jawab oleh Raja Muda akad-nya dan kabul-lah, lalu di-bacha doʿa sĕlamat. Sa-tĕlah itu, di-angkat-lah hidangan mĕmbĕri makan sĕgala panggilan. Sa-tĕlah sĕlĕsai, sakalian-nya pulang-lah ka-rumah masing-masing sudah sĕlĕsai daripada kahwin. Maka naik-lah gĕlaran Yang-di-pĕr-tuan Muda ganti mĕntua-nya raja Mahkdom Sakti dudok mĕmĕrentahkan di-nĕgĕri Gunong Bĕrapi. Maka bĕrkasih-kasihan-lah dua laki istĕri. Hata bĕbĕrapa lama-nya pada suatu hari bĕrkata-lah Yang di-pĕr-tuan Muda kapada mĕntua-nya mĕminta izin hĕndak pulang ka-rumah ayahanda bonda-nya di-kuala ayer Sungai Batu. Jawab raja Mahkdom Sakti: "Jikalau anakda hĕndak pulang, bawa-lah anakda tuan putĕri Pinang Masak sa-kali." Jawab-nya, "Biar-lah dahulu: ayahanda di-bĕlakang hari boleh-lah patek bawa." Maka ia pun bĕrkĕmas-lah lalu bĕrjalan turun ka-pĕrahu bĕrdua Bujang Sĕlamat.

Sa-tĕlah bĕrlayar dua hari dua malam lama-nya maka sampai-lah; maka di-tambatkan-nya pĕrahu-nya di-pĕngkalan ĕmak bongsu-nya: maka ia pun naik-lah ka-istana; ĕmak bongsu-nya pun mĕlihat anak-nya datang; ia pun pĕrgi-lah ka-dapur bĕrmasak-masak hĕndak di-bĕri-nya santap. Sa-tĕlah itu, sa-jurus lama-nya, bĕrkata ia, "Hai, ĕmak bongsu; sahaya hĕndak mĕnyĕlamatkan kubur ayahanda bonda." Jawab ĕmak bongsu-nya: "Pĕrgi-lah Bujang Sĕlamat panggil orang kampong surohkan ambil kayu, ayer." Maka sakalian orang pun datang-lah mĕngambilkan kayu dan mĕnumbok padi sĕrta mĕnjĕmur. Maka apa-kala tĕlah siap di-kĕrjakan orang-lah mĕngatap-i kubur itu; kĕrbau kambing pun di-potong orang-lah. Maka sakalian pĕgawai dan orang alim pun mĕngaji Koran. Sa-tĕlah khatam tahallil dan mĕmbacha do'a; sa-tĕlah itu, hidangan pun di-pĕr-idaikan-lah. Sa-tĕlah sĕlĕsai, masing-masing pun pulang; bĕrkata Raja Muda Sulong Merah, "Lĕpas-lah sa-pĕrkara hutang anakda fasal mĕnyĕlamatkan ayahanda bonda, hanya tinggal lagi hĕndak mĕnyampaikan maksud ibu bapa saudara sahaya." Jawab ĕmak bongsu-nya, "Bonda tĕrlĕbeh maalum-lah anakda fasal itu tĕrsangat-lah suka rasa-nya."

Maka ia pun pĕrgi-lah ka-rumah Dato Batin dĕngan ĕmak bongsu-nya. Apa-bila sampai ka-istana, bĕrkata-lah tuan bongsu kapada saudara-nya tuanku Batin Alam laki istĕri: "Ada-pun adinda datang ini, hajat hĕndak mĕngadap kakanda dua laki istĕri. Ada-pun sĕpĕrti anakda kita Awang Sulong Merah Muda ĕntah bĕrbĕrapa lama-nya sudah mĕninggalkan nĕgĕri: sĕkarang ia sudah balek; ada bĕrsama-sama adinda datang, jikalau boleh dĕngan kĕmudah-mudahan pinta adinda ka-pada kakanda dua laki istĕri; Awang Sulong tidak-lah mahu ia mĕmbĕri aib mahu ibu bapa-nya." Maka di-jawab tuanku Batin Alam laki istĕri, "Jika ia mahu mĕngikut pĕrkataan kakanda, boleh kita nikahkan." Lalu di-panggil tuan kadzi sĕrta sakalian pĕgawai ; pĕtang khamis malam jumaat di-nikahkan orang-lah Raja Muda Sulong Merah sĕpĕrti alat raja-raja bĕsar bĕrkahwin. Maka bĕrkasih-kasihan-lah ia kĕdua laki istĕri-nya tuan putĕri Dayang Nuramah itu sa-lama-lama-nya.

TAMAT.

Some Early Accounts of the Malay Tapir.

By W. George Maxwell.

In Groeneveldt's translation[*] of the Ying-yai Shêng-lan, an account of Sumatra written by a Chinese traveller in A. D. 1416, there is the following quaint statement:—

"In the mountains of this country a supernatural animal "is found, called *The Divine Stag*. It looks like a large pig, "and is about three feet high; the forepart of the body is black, "the hind part white, and the hair is sleek, short, and very "fine. The mouth is like that of a pig, but not flat in front; "the hoofs have three grooves, and it only eats plants, not "other animals."

The tapir (tapirus malayanus) is of course the animal here described, and the account, for all its quaintness, is excellent. The question is why should the tapir be called "The Divine Stag." Groeneveldt in a foot note gives the two Chinese ideographs, which he has translated by these words.

The ideographs are 神 (pronounced *sin* in the Mandarin dialect) which means spirit or soul, and 鹿 (pronounced *lok*) which means a deer or stag; and "divine stag" is thus the straightforward translation of the two words.

The obvious difficulty however is that the tapir most certainly is not called "the divine stag" by the inhabitants either of Sumatra or of any other country in which it is found. There is nothing divine or stag-like in its appearance, nor is there, so far as I am aware, any folk-lore or folk story that could be distorted, by the natural mistake of a traveller or by any stretch of imagination on his part, into such an expression as "the divine stag."

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[*] Notes on the Malay Archipelago and Malacca. W. P. Groeneveldt (Verhandelingen van het Genootschap van Kunsten on Wetenschappen. Volume XXXIX. Batavia 1879.) Miscellaneous Papers relating to Indo-China, Second Series Vol. I. p. 199.

The Malay name of the tapir is tenok (تنق) and what we should expect would be that the writer, who was of course describing an animal that was quite new and unknown to his readers, would endeavour to render this word in the ideographs of the language in which he was writing. What we should expect him to say is "in the mountains of this country a supernatural" (or, perhaps, rather, "extraordinary") animal is found called the *tenok*.

And this is, I venture to suggest, what the author has actually written.

Searching through the various dialects of the Chinese language for a dialect in which 神鹿 will represent the sound *tenok*, we find that in the Hylam dialect 神 is pronounced "tin" whilst in the greater number of the other dialects it is "sin" or "shin."

The Hylam dialect would therefore appear to be indicated 鹿 however remains "lok" as in the Mandarin dialect. We therefore get "tin-lok," which, though it takes us a good part of the way, is not entirely satisfactory. I am informed however by the Chinese interpreters of the Supreme Court that there is no ideograph which represents the word "nok." It would therefore appear either that 鹿 represents the nearest sound possible in the Chinese language to the Malay word *tenok*, or else that, in A. D. 1416, it was pronounced "nok."

The passage in the Ying-yai Shêng-lan is interesting in more than one respect. Firstly, if my suggestion that these two ideographs represent the word *tenok* is correct, it shows that the writer of that work was a Hylam; a native, that is to say, of the Island of Hainan, a fact which both the geographical position of that island with regard to the countries mentioned in the account, and the skill and daring in navigation of its inhabitants render extremely probable.

I am more inclined to believe the writer of the Ying-yai Shêng-lan to have been a Hylam from the passage in the work where, also in an account of Sumatra, he gives (according to

Groeneveldt's translation) the following account of the mango:
"There is a kind of mango called by the natives *yam-pa*; it is
"like a pear but a little longer and has a green skin."

Yam-pa, which is the sound of the ideographs 奄拔 in the Mandarin dialect, is meaningless. The Hylam dialect however gives us *Jam-bu*, which is not only excellent Malay but shows incidentally that the writer's memory had deceived him into confusing the guava with the mango.

The passage is interesting in a second respect, for Groeneveldt's "stag" deserves to be recorded along with the "sladang" and "hippopotamus" with which other writers have confused the tapir. It was indeed no less an authority than Newbold that confused the sladang (the Indian "gaur," *bos gaurus*) with the tapir. In his "British Settlements of the Straits of Malacca," published in 1839, he makes, on page 435 of the first volume, the following extraordinary statements:—

"The seladang is suposed by some zoologists to be identi-
"cal with the tapir. The Malays however make a difference
"distinguishing the other tapir by the name of tennok. This
"is a point desirable to ascertain. The seladang may probably
"be a variety."

It would have been unfair perhaps to draw attention to this slip of Newbold's if it were not for the fact that it affords a curious instance of the extent to which the Malay forests were unknown even to the best informed English residents at a comparatively recent date.

More than one early traveller has recorded the hippopotamus in the far east. Generally they have I think confused it with the rhinoceros or the tapir. Occasionally perhaps they may have been misled by the word kuda ayer—(the Malay for the little sea-horse, which is not uncommon in these waters) which has led the lexicographers sadly astray. Marsden (in 1812), Abbé Favre (in 1875) and Swettenham (in (1881) all give kuda ayer as hippopotamus, thereby plainly implying that the hippopotamus, which of course is only found in Africa, is known to the Malays.

Lastly this early Chinese account of the tapir is interesting in that it anticipates, by exactly four hundred years, Major Farquhar's discovery of the tapir in Malacca. There will be found in Volume XIII of "Asiatick Researches," published in Calcutta in 1820, a very interesting account of this discovery. Major Farquhar, who was Governor in Malacca, wrote from Malacca on the 29th January 1816 the following letter to the Honourable A. Seton:

My dear Sir,

Conceiving that the accompanying account of an animal of the tapir kind, found in the forests in the vicinity of Malacca; but which I believe is not generally known to exist in any part of the old world, may prove interesting, I have taken the liberty to transmit it to you, for the purpose, (should you consider it as meriting public attention), of being presented to the Asiatic Society: I have likewise the pleasure to send a full length drawing of the animal, and a drawing and skeleton of its head, which is of very singular shape.

I remain My Dear Sir,
Your much obliged and very faithful servant,
W. FARQUHAR.

Malacca, 29th January 1816.

Major Farquhar's account, after a detailed description of the dentition and dimensions of the animal, is as follows:—

"The tapir (called tinnoo by the Malays) is an animal, "which I believe has hitherto been considered, by the naturalists as being peculiar to the New World; it will however "appear abundantly evident from the present account, that this "is a mistake; and that a species at least of this quadruped is "common to many of the forests on the Malay Peninsula, and "particularly so in the vicinity of Malacca, being as well known "to the natives there as the elephant or rhinoceros. The tapir "of Malacca, although differing in some essential points from "that of America, cannot, I conceive, be considered but as a "variety of the same genus of quadruped.

" The manner in which the feet are divided is very peculiar; and is the same in both animals; having four hoofs in "the fore, and only three in the hind feet. The general size "and shape of the tapir of the old and new world will be found "nearly alike, but differing in color; the head of this animal "is of a peculiar shape, and forms a sort of ridge at top, the "eyes are small, ears roundish and bounded with white, which "can be drawn forward at pleasure, the legs are short and "very stout, the body large, and in shape somewhat resembling "that of the hog. The neck is short and thick, and the skin "strong and coarse, like that of a buffalo. The hair is short, "and of a black colour, from the proboscis to the extremity of "the fore quarters; the body and part of the hind quarters of "a light grey, and the rest of the hinder parts and legs are "black. The tail is very short, and almost destitute of hair. "It has no mane on the neck, in which respect it seems likewise to differ from the American tapir. When young it is "beautifully spotted with brown and white.

"The tapir of Malacca is not known to the natives as an "amphibious animal; it is perfectly harmless, and of a timid "disposition. Indeed it seems destitute of any natural means "of offence or defence. It feeds on vegetables, and is said to "be particularly fond of sugar-cane. Its flesh is eaten by the "natives (with the exception of Muhammadans, who deem it "unclean) and considered very good: none of these animals "have as yet been domesticated at Malacca, but I have no "doubt if taken when young, they might be tamed with equal "facility as those of America.

"The drawing which accompanies this will be found a "faithful representation of the Malacca Tapir. It is taken "from life, and will convey a much better idea of the animal "than any description I am able to give.

"It is I think, very possible that the Malacca Tapir may "be found to correspond more closely with one of the two "fossil species described by Cuvier, in his geological discoveries, as having been met with in different parts of France, "Germany, and Italy, the one named the small, the other the "gigantic, Tapir."

Major Farquhar's discovery of the tapir in the Malay Peninsula was followed in the same year by the discovery of the animal in Sumatra. Mr. Siddons, the British Resident at Bencoolen, wrote on the 6th December, 1816 the following lettrer to the Secretary of the Asiatic Society.

" Sir,

I have sent on board the Ship Claudine, commanded by Captain Welsh, a very rare animal called on this coast the Tannoh which I beg you to present to the Asiatic Society in my name.

It resembles, with extreme closeness the Tapir of Buffon. It was presented to me by the Pangeran of Soongye Lamswe, who informed me that it was caught in a paddy plantation upon his lands in the interior. Search was made for its parents, but no traces of them were discovered : the people were attracted by the shrill cry of the animal, which they found at the edge of the paddy ground, close to a thicket, amidst very long grass, the Pangeran himself is, perhaps, the oldest man living in these districts : He says that he never saw but one other animal of this description, which was when he was about ten years old, and that he has never heard of one having been seen since, that which he then saw was of the size of a small cow.

The Tannoh eats boiled rice, after it has got cool, grass, leaves &c. It is of a very lazy habit, but perfectly gentle, and loves to bathe, (remaining a very considerable time under water) and to be rubbed or scratched, which he solicits by throwing himself down on his side. He has been in my possession almost three months, during which period he has grown considerably, and his skin has changed from a dusky brown, streaked and spotted with white, to its present appearance.

I trust the animal will reach Calcutta alive, when no doubt it will gratify the curious in natural history.

I remain, Sir,
Your very obedient servant
G. J. SIDDONS.

Sumatra, Fort Marlborough, *6th December, 1816.*

The following notes by the Secretary of the Society conclude the article in "Asiatick Researches," and are sufficiently interesting to bear repetition.

"The animal's habits continue of the gentle and indolent "character mentioned in the preceding communication, and it "agrees with Major Farquhar's description in every respect, "except in its evincing a great fondness for water : it constantly "seeks a pool in which it remains immersed the greater part of "the day ; and not unfrequently dives for a very considerable "period, presenting in this respect another analogy to the "Tapir of South America.

"The following description of a young animal, received "subsequently from Major Farquhar, with some interesting "communications on subjects of natural history, will complete "the information we at present possess regarding the oriental "Tapir.

"The drawing which accompanies the following account "of a young Tapir, and which I have the pleasure of offering "to the acceptance of the Asiatic Society, was taken from an "animal about four months old, and represents it as of a "reddish brown colour, studded with white spots. It was "taken from one I had alive in the house. After it has passed "the above period, it begins gradually to change colour until "the age of six months, by which time it has lost all its "beautiful spots, and attained the general colour of the full "grown Tapir as represented in a drawing transmitted from "hence to the Asiatic Society in the beginning of last year. "The Tapir from which the present drawing was made, I "preserved alive in the house for upwards of six months, when "it died suddenly. I found it an animal possessed of a most "mild and gentle disposition. It became as tame and familiar "as any of the dogs about the house, fed indiscriminately on "all kinds of vegetables ; and was very fond of attending at "table to receive bread, cakes, or the like. It seemed very "susceptible of cold, notwithstanding the great thickness of its "skin, and I think I may venture without safety to affirm that

" the Tapir of Malacca has nothing amphibious in its nature,
" a character which appears to attach to those of America
" Indeed the one I reared shewed rather an aversion to water
" and in the wild state they are found to frequent high
" grounds."

Groeneveldt's Notes on the Malay Archipelago and Malacca.

By W. George Maxwell.

I opened the preceding article on the tapir with a quotation from Greeneveldt's "Notes on the Malay Archipelago and Malacca," and new set down a few miscellaneous ideas, which can only be considered as guesses, suggested by a perusal of that book.

I.

On page 143 of the Notes as they appear in the "Miscellaneous Papers relating to Indo-China and the Indian Archipelago," reprinted for this Society by Trübner & Co: in 1887, the following words occur in the translation of that part of the history of the Sung dynasty (960-1279) which gives an account of Java:—

"In their language pearls are called *mutiara*, ivory they "call *kara*, incense *kun-tun-lu-lin*, and the rhinoceros *ti-mi*."

Groeneveldt in a footnote gives the Chinese ideographs which he has transcribed as above, and adds that he has been unable to trace the last three to their original form—*Mutiara* is represented by 沒爹蝦羅

Kara by 家羅

Kun-tun-lu-lin by 崑燉盧林

ti-mi by 低蜜

Whether mutiara means a pearl in Javanese I am unable to say, but it is certainly the Malay word for it; and it seems probable that, Malay being the *lingua franca* of the Far East, that Malay and not Javanese is the language indicated.

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Kara bears no resemblance to *gading* كادڠ the Malay for ivory. *Ka-tin* 家丁 probably must be the sound that the word *gading* would take in Chinese. The first syllable of kara and katin is the same; the difficulty is to suggest any reason for the substitution of *ra* for *tin*. The Chinese ideographs, it will be seen, are not similar, and there can therefore have been no mistake through mutilation of the ideograph. The only thing that I can suggest is a mistake on the part of the writer or the copyist. *Ra* 羅 is the last syllable of *mutiara* 沒爹蝦羅 the word immediately preceding *kara* 家羅 and it is not impossible that carelessness in the writing of these words in foreign tongue led to the repetition of the 羅 in the place of the 丁 that should have been written.

Kemennien كمنين which is pronounced ke-men-ni-en and is the usual Malay word for the common resinous incense known as gum benjamin, is perhaps the sound which the writer has endeavoured to catch in *kun-tun-li-lin*. It can not be considered a happy effort, but *kemennien* is a word not easy for a foreigner to pronounce, and far from easy to set down in writing.

Ti-mi, the rhinoceros, is another difficulty. The word bears no resemblance to the common Malay word badak (بادق) but it may possibly be a corruption of the word *impit* (ايڤة). Wilkinson in his dictionary gives *badak himpit* as a kind of rhinoceros. Though personally I have not heard the word used in this way in the Peninsula, I have heard it used to represent the sound of the rhinoceros' call.

This is the way too, in which the word is used by the aboriginal Besisi of Selangor, for

Impit-impit bunyi badak

is the opening line of one of the Besisi songs.*

It is perhaps too much to suggest that *impit* is the word represented by *ti-mi;* all that can be said is that it is the word that most closely resembles it.

II.

In Shih-pi's account of Java in the history of the Yuan dynasty (page 152), after mention of a person named *Ha-ji-ka-ta-na-ka-la*, whom we may take to be Haji Kadir Nakhoda, the writer states that on his return to China from Java he took to the Chinese Emperor a letter in golden characters from the Muli (or Buli).

The ideographs which Groeneveldt has thus transcribed are 沒里 and 巫里

In a footnote the translator states that this name cannot be identified.

The author, Shih-pi, informs us that he was a man from Po-yeh in the District of Li-chou in the Department of Pau-ting in the Province of Chih-li.

In this province the Pekingese dialect is spoken, and in this dialect the ideographs given above represent the sounds mud-li or mu-li.

The word becomes intelligible if we assume that the sound *Ah* should be added to it. *Ah* 亞 is the word that one commonly meets in Chinese names; Ah Sin or Ah Chong for instance.

It is a word used in the colloquial rather than in the written language, and it adds nothing to the meaning of the word or words to which it is joined. It is extremely probable therefore that either some copyist, or perhaps even the translator, of this history, considering that Mud-li and Mud-li Ah to be the same thing, dropped the "Ah." Mud-li-ah is of course the word *mudliyar* a well known title of rank among the Hindus of Southern Indian and Ceylon; and the account is the more interesting by reason of its showing the use in Java of this Hindu word in the year A. D. 1292, the date of Shih-pi's visit, as the official title of the person who sent the golden-lettered message to the Chinese Emperor.

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* Skeat and Bragden's "Pagan Tribes" Vol. II. p. 148.

III.

In the history of the Ming dynasty, Book 304, there is an account of the travels of Cheng Ho, an eunuch in the Emperor's Palace (A.D. 1403-1435). This account is translated by Groeneveldt on page 167.

Cheng Ho gives a list of thirty-five places which, during his service under three Emperors, he had visited. Among them he mentions on page 170.

滿剌加 渤泥 彭亨 急蘭丹 忽魯謨斯 北剌

Groeneveldt translates these places as Malacca, Brunei, Pahang, Kelantan, Hormus, and Pila.

There can be little doubt that Pila is Perak. If this is admitted, Hormus (Ormuz, at the mouth of the Persian Gulf) cannot be correct, for in a list of places the name of this place would not be inserted between Kelantan and Perak.

Hut-lu-mo-su is the sound represented by the ideographs 忽魯謨斯 in the Mandarin dialect,

[Hut-lu may possibly be an attempt at *Pulau* and Pulau Mausu may conceivably be the island of the Mausu pirates, who are spoken of on page 257 as coming from Borneo and ravaging the surrounding countries, even as far as Pahang.] Though the place intended to be indicated remains unidentified, and though perhaps it may now be impossible of identification, I venture to submit that there can be little doubt that it is some place in or near the Malay Peninsula or Archipelago.

IV.

On page 177 in the translation of the Ying-yai Sheng-lan, (A. D. 1416) there is the following account of the weights of Java.

"Their weights are as follows: a cati (*kin*) has twenty "taels (*liang*), a tael sixteen *ch'ien*, and a *ch'ien* four kobangs."

For *cati*, *tael* and *ch'ien* the author gives the Chinese names. *Kobang* is written 姑邦. The *kobang* is the *kupang* which we know best at the present day as the ten-cent piece. It was originally a weight, there being four *kupangs* to a *jampal*, (which therefore corresponds to the *ch'ien* of the present account) and it only became a coin by its relative weight to that of the dollar. It is perhaps unnecessary to say that there is no connection between the word *keping* and the ten cent piece.

V.

In the account of Malacca in the Ying-yai Shêng-lan, in a list of the products of the country, 打麻兒 is mentioned. This is translated on page 244 as damar, and in the Mandarin dialect the ideographs would be thus pronounced, the last ideographs giving the "r" sound. But in the Hylam dialect, which I have suggested to be the native dialect of the writer, it is pronounced "lu," and the three ideographs would represent *da-ma-lu*, which would then appear to be an attempt at *damar-laut*. On the same page there is an account of a better kind of damar, which is "clear and transparent and resembles amber." It is called 損都盧厮 which is pronounced *sun-tu-lu-s* in the Mandarin dialect and *dun-lu-lu-si* in Hylam.

In neither dialect does the word bear the least resemblance to *mata-kuching*, the Malay name for this superior kind of damar, and it is difficult to conjecture what the word that the writer was thinking of may be.

VI.

On page 255, there is a translation of a place called 彭坑. This Groeneveldt translates as Pahang, and a perusal of the account shows that Pahang is undoubtedly the place referred to.

In a foot note Groeneveldt says "these two characters "are properly pronounced *p'ang*, *k'ang*, but the first, which "has the sound *p'e*^{n} or *p'a*^{n} in Fukien, is often used for rendering the sound *pa* or *p'a*, whilst the second character is taken "for *hang* on account of its primitive, which often has this "sound in other combinations."

In volume IV of the T'oung Pa, at page 81, Dr. Muller questions the accuracy of the rendering of 彭坑 and suggests that, as there is a tribe in the locality called "the Panggang," this was probably the old name of the place. Groeneveldt in Vol. VII of the same journal, at page 114, accepts this suggestion. I venture to submit that Groeneveldt was right in his first conjecture, and that Dr. Muller is wrong. In the first place, the tribe is the *orang pangan*, the aborigines of the country, and the word in the mouth of a Malay bears no resemblance whatever to *panggang*. The *orang pangan*, like all other aborigines, are driven to live in the forest, and it is quite impossible that they should ever have given their name to the Pahang River. In the second place, the ideographs 彭坑 are occasionally used, at the present day, by the Chinese to represent Pahang.

Malacca Harbour.

The following account of Malacca harbour is taken from the "Singapore Free Press" of 1834, and is reprinted by the kind permission of the editor.

W. G. M.

The present condition of the roads, and the difficulty of landing, except at nearly high water, are a matter of notoriety and people sometimes wonder how Malacca ever came to be selected as the site for a port, but a reference to old residents in the place, to early accounts of it, and to native traditions, shews that things were not always so, and may, perhaps, indicate the way in which the change came about.

A tradition exists among the natives that Malacca was not originally situated on its present site, but Telok Dalam (deep bay) on the other side of the Panchur, a rocky point on the coast about thirteen miles N. W. of Malacca, where tin has been found on the shore below high-water mark. This tradition bears testimony to the fact of Malacca having once possessed a good anchorage close inshore, but, finding appearances against it, locates the original port elsewhere.

The oldest resident in the place states that his father remembered when Pulau Upeh (a lateritic island lying about two and a half miles a little N. of W. from the town) was only a pistol-shot from the shore, and it is said that about thirty years ago or so, there was a house at Limbongan (two miles from town on the road to Tanjong Kling and nearly opposite Pulau Upeh) in a situation which is now 300 or 400 yards out from the shore. It is also known that land which was leased out by Government in that neighbourhood not very many years ago has disappeared altogether owing to the encroachment of the sea.

VALENTYN says: "There are two islets in its (Malacca's) vicinity—*Ilha das Naos* (Pulau Java, nearly opposite the end of the pier) within a gun-shot from the town, and *Ilha das Pedras* (Pulau Upeh) from where they got the stones to build houses etc. with, beyond the range of gun-shot.* The Portuguese carracks and galleons used to anchor between these two islets in four or five fathoms of water." There are now only about two fathoms.

HAMILTON, writing the same time, says; "The Road for Shipping is at too great a Distance to be defended by the Fort, the Shallowness of the Sea obliging them to be above a League off, which is a very great Inconveniency." But this latter is clearly an exaggeration, for he says shortly after: "At Malacca the Streights are not above four Leagues broad," whereas they are nine or ten; and from other parts of his narrative it is evident that too much faith must not be placed in him.

The *Commentaries* of ALBUQUERQUE, wherein an account is given of the founding of Malacca by PARIMIÇARA (*Apramasyasûra*) who had settled on the Pago, a tributary of the Muar, after his expulsion from *Singapura*, state that that prince was induced by some fishermen who lived on the Malacca River "to go and settle there, both on account of a fertile plain called Bintao three leagues distant along a river, wherein large crops of rice could be grown," and "because the harbour was commodius and very deep with good water."

We find in different places in the *Commentaries* the following expressions:—

> "he (the King of Malacca) desired Afonso Dalboquerque would order his ships to withdraw from right *in front of the port;*"
> "he (Albuquerque) ordered the small vessels to withdraw and *lie off outside the port;*"
> "and to burn also all the other ships that *lay in the port;*"

---

* i. e. from the fortress.

> "among the foreign ships which were *in the port* of Malacca;"
> "alongside of this tower" (i.e. "a keep of four stories height along the sea" which Albuquerque built close to his own fortress) "one of our ships of two hundred tons burthen could come whenever it was desired."

CRAWFURD quotes DE BARROS to the following effect for a description of the Town of Malacca at the time ALBUQUERQUE took it: "Our people, although they did not see majestic structures of stone and mortar, or ramparts, or towers, or indeed any other kind of defence, beheld notwithstanding a town extending along the beach for a good league, and *ranged along the shore, many merchant vessels.*"

CRAWFURD himself says, referring to the two islands already mentioned "it was near these that Albuquerque with his armada cast anchor in 1511, and at which also were wont to anchor the largest caraques of the Portuguese in five and six fathoms water. This part of the roads is now only accessible to small craft, owing to the growth of extensive mud-banks dry at low water, and the anchorage of vessels of burthen is at the inconvenient distance of two miles from the shore."

In the Commentaries of ALBUQUERQUE we find the following statement made by RUY DE ARAUJO when advising that the bridge of Malacca "ought to be attacked before anything for if they took that and made themselves strong in it, our people would be placed just *between the city and the inhabitants of Upe*, and the power of King divided into two parts."

The "city" was on the Stadt House side of the river. Further on we find: "and while he (the King of Malacca) was thus occupied with the fortifying of the stockades, a Javanese headman, who was called *Utemutarajah*, who *lived in the Settlement of Upe*, and had about five or six thousand Javanese slaves of his own, or of his sons and sons-in-law, a very rich man, and one who traded very extensively to all parts of the world, sent a present of sandal-woods to Afonso Dalboquerque, and secretly begged a safeguard for himself *and for all that settlement wherein he lived.*"

And again: "Afonso Dalbequerque ordered his Captains that *upon the territory of Utemutarajah* they should make no requisition."

Later again we find: "Utemutarajah gave opportunity to the Moors who lived in his *district of Dupe*† to make use of their own coinage and prevented ours from being current;"

and

"But Utemutarajah took so little heed of this hint to mend his ways that Afonso Dalboquerque again sent word to say that on an occasion when a certain Naire, who had turned Christian, a man in the employment of the *Meirinho*§ was walking in the *District of Dupe*, he had ordered his arrest;"

and

"He began to construct *in Dupe* strong stockades surrounded with ditches."

From the above extracts the following conclusion may reasonably be drawn; that when ALBUQUERQUE took Malacca, it was a harbour with deep water and a fine sandy bay extending in a curve from the river mouth westwards to the rocky eminence called Pulau Upeh. In all the mentions of Upeh, nothing is said about its being an island, on the contrary, everything, particularly the passage "he began to construct in Dupe strong stockades surrounded with ditches" points to its being then part of the mainland and of the town.

In the time of VALENTYN, the sea had already worn a way through the sandy shore and turned the western end of Upeh into an island; being barred from further encroachments on the west by a rocky ridge, its destructive tendencies found free play on the sandy coast in the opposite directions and continued to operate till they had made a channel about two miles wide, and threatened the high road which skirts the coast, and which is now protected by a series of groins.

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†D'Upe.

§An officer whose duty it is to arrest criminals: the origin of the word, still current, for Inspector of Police "Brenio."

From the time of the opening of this channel dates, no doubt, the silting which has spoilt the harbour of Malacca, and brought it to its present condition,—a condition which is rapidly growing worse.

Tabu customs of the warpath amongst the Sea Dayaks of Sarawak.

A few months ago the Government of Sarawak arranged a punitive expedition against a troublesome border tribe. The army was made up partly of the regulars, the Sea Dayak Rangers, but mainly of the ablebodied men called out from all the houses of the Batang Lupar district: the largest contingent came from the village of Banting where the customs here related came before the notice of my wife. Whilst their husbands were away on the warpath the Dayak women, one and all observed several trivial ceremonies and omitted certain items belonging to the routine of an ordinary day; and on enquiry my wife learnt that these were performed for the benefit of their husbands in accordance with the principles of sympathetic magic. We are indebted to Miss Hall of the Banting Mission House for the following list of tabus followed by the women at home and by the men on the warpath.

The women.

(1) They must awaken early in the morning and with the streak of dawn the windows must be opened: otherwise their husbands will oversleep themselves and may be caught by the enemy. As the windows are opened early to bring light into the room so will it be light and bright when the men commence their march.

(2) It is forbidden (pemali) for them to oil the hair lest their husbands slip when walking on a ‘batang’ path (a path of tree trunks). It was the unusual untidiness of the ladies' hair which first called for remark when my wife arrived at Banting.

(3) They must not sleep during the daytime or the men will be drowsy when walking.

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(4) Every morning they must scatter popcorns (made of rice) on the verandah: and just as the elastic popcorn bounds and rebounds on the hard floor so will the men be agile in their movements. At the same time the women sing a verse—

Oh kamba, enti tinggi surok,
Enti baroh, perjok
Munsoh suroh genong——
Awak ka baka ditanggong, baka sangkutong.

which being interpreted is
'Oh you absent ones dodge under the high obstacles and leap over the low ones. Petrify the enemy and keep off the hands raised against you.'

(5) It is pemali to bathe in the usual way with the petticoat on: for just as the garment would become wet and heavy so would their husband feel heavy in body and unable to move rapidly.

(6) The room must be kept very tidy, all boxes being placed near the walls; for should any one stumble in the house so may the men fall when walking and thus be at the mercy of the enemy.

(7) They must eat food only at meal times and then properly sitting down; otherwise the men will be tempted to chew leaves or earth when on the march.

(8) At each meal a little rice must be left in the pot and this must be put aside: this ensures that the men shall have plenty to eat and need never become hungry.

(9) On no account may a women sit so long at the loom as to have the cramp; Or the men will surely become stiff and be unable to rise up quickly after resting or to run away.

Accordingly the women intersperse their weaving operations by frequent walks up and down the verandah.

(10) It is forbidden to cover up the face with a blanket or the men will not be able to find their way through tall grass or jungle.

(11) They must not sew with a needle or the men will tread upon 'tukak' (sharpened spikes of bamboo placed point upwards in the ground by the enemy).

(12) Flowers must not be worn nor scent used; otherwise the movements of the men will be revealed to the enemy by their smell.

(13) It is unlucky to break the 'kain apit' (the piece of leather or bark of tree with which the women support their backs when weaving); should this occur the men will be caught by the chin on some overhanging bough.

(14) Should a wife prove unfaithful in the absence of her husband he will lose his life in the enemy's country.

The men.

(1) Must not cover up the rice when cooking or their vision will become obscured and the way difficult to see.

(2) The spoon must not be left standing up in the rice pot; otherwise the enemy will so leave a spear sticking in their bodies.

(3) During cooking time should the pots be a distance apart from each other they must be connected by sticks; so will the men have neighbours near at hand should they be surprised by the enemy. It is customary to put the pots very near together.

(4) It is pemali to pick out the bits of husk from the rice when feeding lest the enemy in like manner pick out that man from a group.

(5) As the rice is taken from the pot the cavity thus left in the food must be immediately smoothed over; otherwise wounds will not heal quickly.

(6) It is unlucky to sleep with legs crossed or touching those of a neighbour lest the spears of the enemy smite the unfortunate offender of this tabu.

Whether the men as a whole obey these rules I cannot say but certain it is that the women of Banting and of other villages in that neighbourhood followed the restrictions herein imposed. However ludicrous they may seem to us now these magical superstitions are not more gross than those which held sway in the minds of our own countrymen of mediaeval times and even today it would not be difficult to parallel them amongst the country folk of merrie England.

JOHN HEWITT.

Musang Berjanggut.

It is hardly necessary to point out that this story of the Bearded Civet with its note of rollicking farce and its allusions to a pedestal lamp is not in origin Malayan, though much local colour has been added. It is sometimes acted on the stage of the *Bangsawan*. The present version has been written down by Raja Haji Yahye bin Raja Muhammad Ali of Perak and includes much valuable detail on wedding customs and so on. I am indebted to Mr. A. J. Sturrock for having romanized much of the manuscript and for assisting me in the preparation of the English synopsis.

R. O. WINSTEDT.

The Tale of the Bearded Civet.

Shah Ariman king of Shahar Desa was childless ; so he adopted a son of the people and named him Kemala-al-arifin. When Kemala-al-arifin had grown up, the king bade him choose a bride from the daughters of the chiefs, but the youth entreated to be excused, saying "I would seek as my wife a true woman and in this country there are only females." The king was amazed. "If that be so," said he, "go seek your true woman, for greatly I desire to see her: for her dowry and in provision for your journey I give three thousand pieces, but fail in your quest and your life shall pay forfeit for the shame you have brought on our women." The king further bade him return within a year.

So Kĕmala-al-arifin prepared for the journey: bought stores of rice, spices, sugar, fish and coconuts, and mixed them all together in one bag. Then he set out, up hill, down dale, by forest and lea, and after a long while came to a *kampong*, where he begged a night's lodging. Getting a welcome, he entered the house and after bathing and praying brought out his bag of provisions with the request that a meal might be prepared him. The house-wife gave the bag to her daughter Maimunah who when she saw all the provisions commingled got ready a meal from her parents' own rice. Meanwhile Kemala-al-arifin had watched her. Thought he, "This is not the girl I desire for my wife; to-morrow I must set out again in search of a true woman." So on the morrow, he set out again.

Now in the land of Askalan Rum there lived a poor old husbandman, by name Paman, who had a daughter Dang Sri Arif Laksana known to all the country round as the Fair Maid, fifteen years of age and of a shrewd wit. One day on his way home from the neighbouring hamlet, Paman met Kemala-al-arifin, who besought the favour of a night's shelter. Paman consented. On their way, Kemala-al-arifin related his travels and declared that the object of his quest was a kitchenless house: he amazed Paman by opening his umbrella in jungle shade while in the heat of open spaces he closed it; by donning his shoes in sloughs and doffing them on the clean road. When they had reached the house, and Paman had invited his guest to enter, Kemala-al-arifin produced his bag and begged that a meal might be prepared from its contents. Paman passed the bag to his daughter, who when she saw all manner of provisions commingled carefully separated rice from sugar, fish from coconut. Kemala-al-arifin was delighted at the girl's industry and thought "Now at last is my desire accomplished." The meal over, Paman related to Mita his wife the strange conduct of their guest by the way. His daughter solved the puzzles. The mosque, she explained, was the house he sought: the umbrella was opened in the forest to keep off droppings from the trees; the shoes donned in sloughs, because in them one cannot see thorns and so on. Kemala-al-arifin overhears her solution of the puzzles and is still more delighted. Next morning he begs Paman for his daughter's hand to the joy of the old husbandman. A grand wedding (which is described at length with great detail) takes place. Three months later the young couple return to Shahar Desa that Kemala-al-arifin may not break the condition to return within a year.

In Shahar Desa every one marvels at the beauty of the bride: the King, the Crown Prince, the Bendahara, the Vizier, the Temenggong, the Kathi, each and all being afire with love. The King grows thin and wasted with passion, and at last summons Kemala-al-arifin and tells him how he is sore stricken with a malady for which there is no cure but the heart of a bearded civet-cat and how he has none he can trust save his adopted son: and so he bids him go seek a bearded civet-cat, declaring savagely that if he fail in his quest he will slay him with his own hand. Kemala-al-arifin perforce consented and going home heavy at heart told his wife of the strange behest. She detecting the King's plot advised him to build a small shelf over his bed and lie there concealed instead of setting out on such an errand. This he did, till the rumour spread he had departed to look for the bearded civet, whereat king and chiefs and priests rejoiced. The priest sent a pupil to arrange for an assignation with Dang Seri Arif Laksana and she replied, "Tell your master my heart overflows at his love and he will find me this evening at six o'clock." Then came a messenger from the Dato Temenggong on a similar quest and she invited the Dato to come at seven o'clock. There followed a messenger from the Manteri: him she bade come at eight. In like manner, she arranged for the Bendahara to come at nine and the Raja Muda at ten o'clock. Finally the king sent a page and she requested his royal master to call at eleven o'clock.

At six the Kathi arrived in his finest robes. The lady admitted him and at once returned to the kitchen. "You must wait till I've cooked cakes for your supper," said she, "and perhaps you would like to pray first." "No no," pressed the Kathi, "I can pray when I please but you I cannot always meet." But she cooked on. Seven o'clock struck and a knock announced the Temenggong. The Kathi shaking and trembling begged Dang Sri Arif to hide him. She put him into a large chest and shut the lid, and turned to greet the Temenggong. He too was eager but she put him off under excuse of baking cakes till eight o'clock came and with it the Manteri.

She hid trembling Temenggong on a shelf and let in the new comer. But culinary preoccupation stood between him and the object of his longing till nine o'clock brought the Bendahara. The quaking Manteri was ensconced on another shelf. The Bendahara also had to wait till the cakes should be baked. But alas, ten o'clock brought the Raja Muda punctual and eager. The Manteri was given a spoon and told to pretend to be a scullion. But even the Raja Muda had to wait wearily till those cakes should be baked, and eleven o'clock saw the king at the door. The Raja Muda cursing that "a miserable old wretch of a king should tear him from his love" looked round for a hiding-place; so the lady handed him a lamp and bade him pretend to be a pedestal and hold the lamp above his head. The king also was asked to await the baking of those cakes. As he sat looking about him, his eyes fell on the pedestal lamp: he stared and said to himself, "That pedestal's the very image of the Raja Muda;" words that set the lamp a-shaking. At last the impatient king burst into the kitchen, to be put off with every kind of excuse till at last in despair the poor damsel exclaimed, "Pardon, a thousand pardons sire but a strange longing possesses me to ride on your majesty's back and if your majesty love me, carry me but seven times to and fro across the room and I will yield to your majesty's wishes." The king consented and getting down on hands and knees, took her on his back. Up and down he pranced, and sore of knee and weary was nearing the end of his task, when suddenly the Manteri became so thirsty that he crept along his shelf till he found a ready husked coconut and seeing by the lamp-light the clean-shaven head of the Temenggong mistook it for marble and crashed down the nut with all his might. The Temenggong yelled. The King leapt up and fled into the night, thinking the aggrieved husband had come. The Raja Muda dashed down the lamp and took to his heels. All bolted except the Kathi who was shut fast in the chest. He poor prisoner prayed his captor to release him but she declared he must await her husband's return. Then she whispered to her husband to creep down from his shelf and pretend to have just returned from his quest. This he did, knocking at the door and announcing his arrival. Said his wife, "A strange thing has happened: while you were away, one night a bearded civet-cat came and jumped into this chest in search of betel and I rose and shut the lid. Let us take him to the King, and cure his sickness." So in the morning he took the chest to the king and announced his success. The King bade the Temenggong see if it really was a bearded civet. The Temenggong peered into the chest and exclaimed, "Why, it's 'To Ka'!" And at once the Kathi answered from inside, "Yes, it is, and if you'd like to hear of your affair of last night, I'll tell you." The Temenggong retired in confusion and informed the King he could not clearly identify the animal in the chest. The Manteri, Bendahara and Raja Muda were each in turn ordered to see if this really was a bearded civet: to each the same thing happened and each in confusion professed ignorance of exact zoological knowledge. The King enraged rises and totters to the box stiff-kneed from the horse-play of the previous night. "'To Ka'," he exclaims. "Don't raise a horse laugh, your majesty," answers the Kathi. The king furious at this innuendo cries "Yes it's the bearded civet: away with it." The Kathi is taken home by Kemala-al-arifin, released and forgiven by him and his wife. Eventually the king and his court all make handsome presents to the sorely tried young couple.

Musang Berjanggut.

Wa-bihi Nasta 'ini Bi 'llahi. Ini-lah hikayat chĕrita orang dahulu kala. Sa-bĕrmula, maka ada-lah sa-buah nĕgĕri Shahar Desa nama-nya, raja nĕgĕri itu bĕrnama Shah-Ariman baharu naik kĕrajaan mĕnggantikan ayahanda baginda al-marhum yang sudah mangkat itu. Maka ada pun baginda itu bĕristĕri ĕmpat orang akan lĕtapi tiada bĕrputĕra kĕĕmpat-nya itu. Maka sangat-lah dukachita hati baginda. Maka di-ambil baginda sa-orang anak biapĕri-nya di-pĕrbuat anak angkat-nya. Maka di-namï oleh baginda kanak-kanak itu Kĕmala-al-arifin. Maka di-suroh baginda pĕliharakan, di-bĕri inang pĕngasoh akan dia. Sĕlang bĕbĕrapa lama-nya, makin sa-hari makin

bĕsar sudah : maka sangat-lah kaseh baginda akan kanak-kanak itu, sĕrta pula baik sikap-nya, sĕpĕrti anak raja-raja juga susoh badan pitah majis barang laku-nya.

Maka chukup-lah umur Kĕmala-al-arifin itu lima-bĕlas tahun. Arakian, maka ada-lah ka-pada suatu hari baginda bĕrsĕmayam di-balai rongsĕri di-hadapi oleh Raja Muda dan Raja Bĕndahara dan tuan Kadzi, dan Tĕmĕnggong, Mĕntĕri, hulubalang, rayat hina dina sakalian-nya. Maka baginda pun bĕrtitah ka-pada putĕra Kĕmala-al-arifin itu, "Ayohai anakanda Kĕmala-al-arifin, sangat-lah sukachita hati ayahanda akan mĕlihat anakanda sudah bĕsar dan pandai sakalian elmu hikmat dan pĕngajian pun tĕlah khatam sudah. Maka sĕkarang bĕrbalek-lah dukachita ayahanda pula mĕlihatkan anakanda tiada bĕristĕri: ka-pada pikiran ayahanda patut-lah anakanda bĕristĕri mana-mana yang bĕrkĕnan anak sakalian mĕntĕri hulubalang kita ; boleh ayahanda kahwinkan." Hata sa-tĕlah di-dĕngar oleh Kĕmala-al-arifin akan titah baginda itu, maka ia pun mĕnyĕmbah sĕraya bĕrdatangkan sĕmbah, "Ampun tuanku bĕribu-ribu ampun sĕmbah patek didek yang hina harapkan di-ampun; di-jual jauh di-gantong tinggi, di-bakar hangus di-rĕndam basah. Maka ada-lah sĕpĕrti titah duli tuanku itu tĕramat-lah sabĕnar-nya dan sĕdia tĕrjunjong di-atas jĕmala ubun-ubun patek akan ampun kurnia anugĕrahi duli yang maha mulia itu ; akan tĕtapi ampun tuanku bĕribu-ribu kali ampun dinding ĕmas perak lidah patek mĕnyĕmbahkan ka-bawah duli itu : maka sa-boleh-boleh-nya patek mĕnampun-lah bĕristĕrikan orang bĕtina. Jika ada mudah-mudahan sĕrta tinggi daulat tuanku, patek hĕndak mĕnchari orang pĕrĕmpuan, karna harapkan diampuni ka-pada pĕmandangan patek di-dalam nĕgĕri ini sĕmuanya orang bĕtina bĕlaka tiada dapat sa-orang pĕrĕmpuan." Sabĕrmula tĕlah baginda dan sakalian raja-raja dan orang bĕsar-bĕsar mĕnĕngarkan sĕmbah Kĕmala-al-arifin itu, sangat-lah hairan ajaib mĕnimbangkan pĕrkataan itu dĕngan sa-habis bĕsar maksud-nya itu. Maka tĕmĕnong-lah baginda sa-jurus, lalu baginda mĕngĕluarkan titah sĕraya tĕrsĕnyum, "Hai anakanda Kĕmala-al-arifin ka-pada pĕmandangan anakanda di-dalam nĕgĕri kita ini tiada-kah orang pĕrĕmpuan mĕlainkan orang bĕtina sahaja. Jikalau bagitu ayahanda hĕndak mĕlihat orang pĕrĕmpuan. Baik-lah anakanda mĕnchari istĕri orang yang pĕrĕmpuan ayahanda mĕmbĕri bĕlanja kahwin itu sĕrta pĕrbĕkalan di-jalan tiga-ribu ringgit, tĕtapi jikalau anakanda tiada dapat orang pĕrĕmpuan itu, apabila anakanda balek ka-dalam nĕgĕri ini, tĕntu-lah ayahanda bunoh, karna anakanda mĕnurunkan meruah sakalian pĕrĕmpuan di-dalam nĕgĕri sĕrta pula bĕrbohong ka-pada kĕlayak majlis raja-raja mĕntĕri hulubalang sakalian ini." Maka sĕmbah Kĕmala-al-arifin, "Ampun tuanku, sĕpĕrti titah patek junjong-lah. Tiada-lah shak dan waham hati patek lagi." Maka baginda pun bĕrtitah ka-pada bĕndahara mĕnyuroh kurniaï ka-pada Kĕmala-al-arifin tiga ribu dinar ĕmas lalu di-unjokkan ka-pada Kĕmala-al arifin di-sambut oleh Kĕmala-al-arifin sĕraya mĕnyĕmbah ka-pada baginda. Maka baginda bĕrtitah pula ka-pada Kĕmala-al-arifin, "Ayahanda mĕmbĕri tĕmpoh ka-pada anakanda sa-tahun pĕrgi balek chari dĕngan bĕrsunggoh-sunggoh sĕpĕrti kata anakanda itu." Maka Kĕmala-al-arifin mĕnyĕmbah baginda sĕrta mĕnchium tangan baginda sambil mĕnyahut titah baginda dĕngan lĕmah lĕmbut bunyi suara-nya; kata-nya, "Sĕpĕrti titah tuanku patek junjong-lah." Sĕraya ia mĕmbĕri hormat ka-pada raja-raja orang bĕsar-bĕsar sakalian; lalu turun bĕrjalan pulang ka-rumah-nya mĕndapatkan bapa-nya biapĕri itu, mĕnchĕritakan hal-nya itu hĕndak bĕrjalan. Maka biapĕri dua laki istĕri pun mĕnangis sangat dukachita akan anak-nya.

Hata sĕlang antara bĕbĕrapa lama-nya pada saat kĕtika yang baik, Kĕmala-al-arifin lalu bĕrmohon ka-pada ibu dan bapa-nya laki istĕri sĕrta di-pĕlok di-chium oleh biapĕri laki istĕri akan anak-nya itu dĕngan bĕbĕrapa do'a supaya sĕlamat anak-nya itu.

Arakian Kĕmala-al-arifin bĕrsiap pĕrkakas-nya; di-bĕli-nya bĕras dan rĕmpah-rĕmpah dan kachang gula dan anak-anak ikan yang halus, nyiur yang sudah bĕrkukur; sĕmua-nya di-champurkan ka-dalam bĕras itu pĕrbĕkalan sĕmua sa-kali. Maka ia pun lalu bĕrjalan sa-orang diri-nya masok hutan masok padang kĕluar padang, naik gunong turun gunong, mĕnyĕrahkan diri-nya ka-pada Allah subhana wataala; sa-kĕtika bĕrjalan hari pun pĕtang; dĕngan takdir Allah tĕrus-lah ia ka-sa-buah dusun orang. Maka Kĕmala-al-arifin masok ka-dalam dusun itu di-lihat-nya ada sa-buah rumah orang. Maka kata Kĕmala-al-arifin, "Ayohai, inche tuan rumah boleh-kah sahaya tumpang bĕrmalam di-sini?" Maka jawab orang tua yang ĕmpunya rumah itu, "Boleh: ayohai anak-ku orang muda, mari-lah naik." Maka Kĕmala-al-arifin naik ka-rumah itu lalu mĕletakkan dukong-nya sĕraya bĕrtanyakan pĕrigi, lalu di-tunjokkan oleh orang tua itu. Maka Kĕmala-al-arifin pun mandi, sĕrta mĕngambil ayer sĕmbahyang, lalu naik ka-rumah sĕmbahyang maghrib: tĕlah sĕlĕsai sĕmbahyang Kĕmala-al-arifin pun mĕngĕluarkan punjut bĕras-nya itu, lalu di tunjokkan ka-pada orang tua sĕraya kata-nya, "Ini, bapa, bĕras sahaya minta tanakkan pĕrbĕkalan sahaya." Maka oleh istĕri-nya itu di-suroh-nya anak-nya sa-orang pĕrĕmpuan nama Maimunah sĕraya kata-nya, "Hai anak-ku Maimunah ini-lah bĕras orang muda ini chuba masakkan nasi supaya ia makan ia lĕlah sangat lapar bĕrjalan datang dari tĕmpat yang jauh." Dĕmi di-dĕngar oleh anak-nya, maka ia pun mĕngambil nyiru di-tuangkan bĕras itu di-dalam nyiru. Tĕlah di-lihat oleh Maimunah bĕras itu bĕrchampur dĕngan pĕrkakas yang lain-lain-nya, maka ia pun mĕmanggil ibu-nya. Maka ibu-nya itu pun datang-lah mĕlihat sĕraya di-tunjokkan oleh anak-nya. Maka kata ibu-nya, "Masakkan-lah nasi bĕras kita ini." Maka bĕras Kĕmala-al-arifin di-pulangkan balek ka-pada-nya. Hata sa-tĕlah sudah masak nasi itu lalu di-angkatkan oleh orang tua itu ka-hadapan Kĕmala-al-arifin sĕraya kata-nya, "Silakan-lah anak-ku makan; barang rupa-nya tiada dĕngan sĕpĕrti-nya." Maka Kĕmala-la-arifin pun lalu makan nasi itu, sambil bĕr-pikir di-dalam hati-nya, "Tiada-lah aku bĕrjumpa juga sĕpĕrti maksud hati-ku." Maka apabila ia sudah makan, kata orang tua itu, "Ayohai anak-ku orang muda, siapa nama anak-ku? Datang dari mana? Hĕndak ka-mana?" Maka kata Kĕmala-al-arifin, "Hamba datang dari nĕgĕri Shahar Desa hĕndak bĕr-main-main sahaja mĕlihat tĕrmasa kĕkayaan Allah sa-gĕnap nĕgĕri tĕluk rantau orang: nama hamba ini Kĕmala-al-arifin, dan hajat hati hamba esok pagi hamba hĕndak bĕrjalan pula." Maka kata orang tua: "Itu-lah baik anak-ku, kĕnal-lah bapa ini; kalau tĕrchampak ka-tĕmpat anak-ku pula." Maka sahut Kĕmala-la-arifin, "Insha-allah baik-lah, bapa." Hata tĕlah sudah bĕrkata-kata itu, hari pun jauh malam lalu tidur: sa-kĕtika tidur hari pun siang: Kĕmala-al-arifin pun bangun lalu sĕmbahyang suboh sĕrta bĕrsiap hĕndak bĕrjalan bĕrkhabar ka-pada orang tua itu. Maka di-bĕri Kĕmala-al-arifin akan orang tua itu hadiah sa-puloh dinar ĕmas. Maka sangat-lah sukachita hati orang tua itu dĕngan sa-ribu puji ka-atas Kĕmala-al-arifin itu. Maka Kĕmala-al-arifin lalu turun bĕrjalan pula mana-mana sa-kĕhĕndak kaki-nya bĕrjalan. Apa-bila hari pun pĕtang, bĕrmalam ka-pada rumah orang-orang sa-panjang dusun itu, di-pĕrbuat-nya sĕpĕrti yang dahulu juga; ia minta masakkan nasi bĕras yang sudah bĕrchampur-champur anika jĕnis barang-barang, mĕlainkan kata sa-tĕngah orang-orang tĕmpat ia mĕnumpang itu, "Kĕmala-al-arifin ini orang gila gĕrangan-nya." Di-masakkan nasi itu dĕngan bĕras-nya sĕndiri, di-bĕri-nya makan. Maka lĕpas makan itu, di-bĕri oleh Kĕmala-al-arifin hadiah tuan rumah itu sa-puloh dinar ĕmas: pagi-pagi esok ia bĕrjalan sa-kira-kira pĕrjalanan-nya itu sudah ĕnam bulan sa-rata-rata nĕgĕri orang sahaja, maka tiada-lah sampai sĕpĕrti maksud hati-nya itu Alkesah, tĕrsĕbut-lah sa-buah nĕgĕri nama Askalan Rum. Maka ada-lah sa-orang pĕladang nama-nya Paman istĕri-nya bĕrnama Mita: ada ĕmpunyaï anak sa-orang pĕrĕmpuan: maka nama-nya Dang Sĕri Arif Laksana timang-timangan ĕmak bapa-nya Orang Muda Chantek; maka ada pun sifat Dang Sĕri Arif Laksana tĕrlalu amat chantek mĕngalahkan sifat sakalian pĕrĕmpuan, sĕrta arif bijaksana, pandai bĕrkata-kata mĕnangkap pĕham pĕrkataan orang. Maka sangat-lah kaseh ĕmak bapa-nya akan anak-nya itu; tiada di-beri bĕrkĕrja ladang, hanya-lah bĕrhĕrja mĕnjahit sahaja di-rumah serta pula sangat manja-nya. Maka ada pun umur-nya baharu lima-bĕlas tahun. Maka banyak-lah sĕgala orang muda anak pĕladang-pĕladang hĕndak mĕminang, tiada-lah di-tĕrima oleh Paman itu. Di-dalam hal yang dĕmikian itu, maka ada-lah suatu hari Paman pun bĕrsiap-lah barang ubi kĕladi, tĕbu pisang hĕndak mĕnjual turun ka-pĕkan nĕgĕri Askalan Rum itu. Tĕlah sudah siap Paman pun bĕrjalan-lah mĕnjual barang-barang-nya itu habis-lah laku di-bĕli oleh orang pasar itu. Maka ia pun mĕmbĕli barang-barang makanan pula, hĕndak balek pulang ka-rumah-nya. Hata dĕngan takdir Allah subhana wataala sampai-lah tĕngah padang itu, maka bĕrjumpa Paman dĕngan Kĕmala-al-arifin hĕndak masokkan nĕgĕri Askalan Rum itu. Maka kata Kamala-al-arifin itu, "Hai bapa-ku, hĕndak ka-mana bapa-ku ini? dan apa-lah nama nĕgĕri ini?" Maka sahut Paman: "Hamba ini hĕndak pulang ka-rumah hamba; ada pun nama nĕgĕri ini Askalan Rum. Orang muda ini apa nama? Hĕndak ka-mana?" Maka kata Kĕmala-al-arifin, "Nama hamba Kĕmala-al-arifin: hamba ini hĕndak mĕnchari tumpangan di-rumah yang tiada bĕrdapur." Maka kata Paman, "Marilah orang muda ka-rumah hamba, bĕrhĕnti pada malam ini. Pagi esok chari-lah rumah yang tiada bĕrdapur itu." Maka kata Kĕmala-al-arifin, "Baik-lah hamba tumpang-lah bĕrmalam di-rumah bapa malam ini." Maka Paman pun bĕrjalan pulang ka-rumah-nya. Maka di-ikut oleh Kĕmala-al-arifin dari bĕlakang masok ka-hutan rimba yang bĕsar. Maka sampai-lah ka-pada suatu sungai lalu mĕnyĕbĕrang sungai itu. Maka kata Kĕmala-al-arifin, "Wahai titi kĕra rupa-nya ini." Maka diam Paman itu tiada di-sahut-nya. Maka Kĕmala-al-arifin pun lalu mĕngĕmbangkan payong-nya. Maka bĕrpayong-lah ia di-dalam hutan itu. Maka di-lihat oleh Paman sangat-lah hairan hati-nya tĕtapi tiada apa kata-nya. Kĕlĕkian sampai-lah pula bĕrjalan itu mĕnĕmpoh lĕchah lumpur yang tĕramat dalam. Maka Kĕmala-al-arifin pun sĕgĕra kĕna-mĕngĕnakan kasut ka-pada kaki-nya, lalu bĕrgĕlut-lah ia lob-lab bunyi-nya. Maka di-lihat oleh Paman sangat-lah ajaib hati-nya mĕnikirkan hal yang orang muda itu sangat-lah bĕrsalahan dĕngan laku tabiat orang yang lain. Maka jalan itu pun kĕluar ka-pada suatu padang hampir sudah dĕngan rumah-nya: payong itu pun di-kĕnchupkan oleh Kĕmala-al-arifin kasut itu pun di-bukakan-nya, di-bibit-nya dĕngan tangan kiri-nya lalu bĕrjalan mĕngikut bĕlakang Paman itu. Maka oleh Paman sĕmua di-lihat-nya kĕlakuan Kĕmala-al-arifin itu, mangkin bĕrtambah ajaib hati-nya: hari pun pĕtang sampai-lah ka-rumah-nya. Maka di-lihat oleh Dang Sĕri Arif Laksana bapa-nya tĕlah balek dari pasar bĕrdukong mĕmbawa barang-barang dan sa-orang orang muda ada mĕngikut di-bĕlakang-nya, sangat-tah elok rupa sifat-nya. Maka Dang Sĕri Arif Laksana pun sĕgĕra naik ka-rumah-nya bĕrkhabar ka-pada ĕmak-nya itu. Maka Paman dan Kĕmala-al-arifin pun sampai-lah ka-halaman rumah-nya, lalu mĕlĕtakkan dukong-nya itu di-muka pintu. Maka istĕri-nya pun datang mĕngambil barang-barang ka-dapur di-bĕrikan-nya ka-pada anak-nya Dang Sĕri Arif Laksana lalu sĕgĕra ia mĕmasak makanan-nya itu. Maka Paman pun turun ka-pĕrigi bĕrsama-sama dĕngan Kĕmala-al-arifin langsong mĕngambil ayer sĕmbayang, lalu balek ka-rumah bĕrsama-sama dĕngan Paman. Maka kata Paman, "Silakan-lah orang muda naik ka-tĕratak hamba yang burok ini." Maka kata Kĕmala-al-arifin "Baik-lah bapa-ku." Maka Kĕmala-al-arifin pun lalu-lah naik ka-rumah Paman, dudok di-sĕrambi dĕngan sĕgala pĕrkakas-nya ka-pada tĕmpat yang di-sĕdiakan istĕri Paman itu. Maka Paman pun ka-tĕngah mĕndapatkan anak istĕri-nya, mĕnyuroh mĕmasak dĕngan sĕgĕra-nya. Maka Paman pun balek pula mĕndapatkan Kĕmala-al-arifin. Maka Kemala-al-arifin pun lalu mĕngĕluarkan punjut bĕras pĕrbĕkalan-nya itu, di-bĕrikan ka-pada Paman, kata-nya, "Bapa, ini bĕras bĕkalan hamba mita masakkan nasi karna hamba tiada-lah makan nasi yang lain-lain lagi dari-pada bĕkĕlan ini." Maka di-sambut oleh Paman di-bawa-nya ka-pada anak istĕri-nya di-suroh masakkan sĕrta di-khabarkan sĕpĕrti kata Kĕmala-al-arifin itu. Maka Dang Sĕri Arif Laksana pun sĕgĕra mĕngambil nyiru di-tuangkan-nya bĕras itu, di-lihat bĕrchampur sahaja dĕngan pĕrkakas yang lain-lain-nya. Maka lalu di-indang oleh-nya di-pileh bĕras sama bĕras, rĕmpah sama rĕmpah, gula sama gula, ikan sama ikan, nyiur sama nyiur: sudah di-pileh tiada bĕrchampur lagi maka bĕras itu pun di-masakkan ikan kachang; gula dan nyiur di-champur di-pĕrbuatkan bubor. Maka sa-tĕlah sudah mustaed sakalian-nya, lalu di-hidangkan nasi bubur itu di-bubohkan ka-dalam sĕmĕrit-nya: lalu di-angkatkan oleh Paman ka-hadapan Kĕmala-al-arifin: maka Paman pun bĕrkata, "Ayohai orang muda silakan-lah makan sa-barang di-atas kadar-nya." Maka sahut Kĕmala-al-arifin sambil tĕrsĕnyum, "Baik-lah bapa-ku; silakan-lah bapa-ku makan bĕrsama-sama." Maka Paman pun tĕrtawa, sĕrta mĕmbuka hidangan itu bĕrsama makan dĕngan Kĕmala-al-arifin, sambil bĕrkata. Lĕpas makan Kĕmala-al-arifin pun bĕrpikir di-dalam hati-nya;

"Ini-lah baharu sampai maksud hati-ku, tělah běrlagu-lah gělora ombak yang běrnama ashek." Maka sa-kětika itu běrubah-lah warna muka-nya. Hata hidangan těmpat makanan itu di-angkat oleh Paman ka-dalam, sěrta měnyorongkan tepak sireh ka-pada Kěmala-al-arifin děngan běběrapa hormat-nya lalu ia měmakan sireh. Maka Paman pun masok balek ka-těmpat-nya běrbaring-baring lěteh běrjalan itu. Kalakian istěri-nya pun běrtanya ka-pada Paman, "Orang muda itu datang dari-mana? dan hěndak ka-mana ia?" Maka sahut Paman, "Orang ini datang dari něgěri Shahar Desa; hěndak běrjalan-jalan sahaja: tětapi sangat-lah hairan mula-mula tadi běrjumpa děngan hamba, ia bertanyakan rumah tiada berdapur: kata hamba, 'tiada-lah hamba tahu rumah yang tiada běrdapur itu:' hamba měngajak ia běrjalan ka-rumah kita ini. Kěmudian sampai pula měniti titian yang kita ikut-ikut itu, di-katanya 'titi kěra' pula: diam juga hamba. Kěmudian sampai pula měněmpoh jalan yang lichah itu, di-kěnakan-nya gelutnya di-dalam hobok yang dalam itu; habis gělut-nya kěna lumpur. Kěmudian lěpas itu masok hutan di-kěmbangkannya payong-nya. Maka keluar dari hutan měněmpoh padang elok di-kenchupkan-nya payong-nya. Sangat-lah hairan hati hamba mělihat kělakuan orang muda itu. Apa-kah sěbab-nya hal yang děmikian itu?" Maka sahut istěri-nya, "Sunggoh-lah sěpěrti kata tuan hamba. Apa-kah kělakuan-nya yang děmikian itu?" Hata, sahut Dang Sěri Arif Laksana ambil těrsěnyum děngan pěrlahan suara-nya; "Ayohai bapa dan ibu tiada-kah tahu hal kělakuan orang muda itu?" Maka jawab ibu bapa-nya, "Tiada-lah kami tahuhal orang muda yang děmikian itu apa-apa sěbab-nya." Maka kata Dang Sěri Arif Laksana, "Ayohai, bapa-ku, ada pun yang di-katakan orang muda itu rumah yang tiada běrdapur itu misjid-lah yang tiada běrdapur titi yang di-katakan-nya titi kěra jikalau titi itu tiada pěměgang sa-rupa-lah děngan titi kěra; bětul-lah orang muda itu. Ada pun di-dalam hutan ia měngěmbangkan payong barangkali ranting patah, atau berak burong supaya ia tiada kěna mara bahaya dan najis; těngah padang ia měngunchupkan payong itu karna apa-apa najis-nya sa-kadar panas sahaja lalu-lah di-tahani: dan měněmpoh lumpur itu tiada kĕlihatan kalau kĕna kaki-nya, bukan-kah suatu mara bahaya di-atas-nya, sĕrta pula aral pĕrjalanan, dan di-tĕngah tĕrang tanah yang kĕring boleh tampak dĕngan mata-nya apa-apa hal yang ada di-situ ; dĕmikian-lah hal pĕham hamba." Maka sahut bapa-nya laki istĕri "Sudah-lah sa-bĕnar-nya sĕpĕrti kata anak-ku itu, kĕbodohan yang kĕdua ini orang tua-tua tiada mĕmpunyaï akal sa-kali-kali." Sa-tĕlah sudah bĕrkata-kata itu, sĕmua-nya di-dĕngar oleh Kĕmala-al-arifin, maka ia pun mĕnguchap shukur ka-pada Allah taala dĕngan tĕrlalu amat kĕsukaan-nya sĕpĕrti kĕjatohan gunong manikam rasa-nya ; sambil ia bĕrbaring-baring tiada mau tidur mata-nya hasrat-nya hĕndak mĕminang Dang Sĕri Arif Laksana itu. Hata sa-kĕtika tidur hari pun siang, maka Kĕmala-al-arifin pun bangun pĕrgi ka-pĕrigi hĕndak mandi, sambil sĕmbahyang suboh. Kĕmudian lĕpas sĕmbahyang itu, baharu-lah Paman laki istĕri bangun sĕrta anak-nya Sĕri Arif Laksana itu. Maka Paman dudok dĕkat Kĕmala-al-arifin mĕmakan sireh. Maka Kĕmala-al-arifin sĕgĕra-lah bĕrjabat salam mĕnchium tangan Paman, sĕraya bĕrkata dĕngan lĕmah lĕmbut bunyi suara-nya, "Ayohai ayahanda hamba ada pun hamba dĕngan sa-bĕsar-bĕsar maksud sĕrta harap dĕngan sa-bĕsar-bĕsar harap rĕndah gunong tinggi-lah harap hamba ini ; jikalau ada mudah-mudahan ihsan rahim bapa hamba ka-pada hamba dagang yang hina gharib miskin sa-kira-nya pinta pĕrhamba akan pĕngisip atap itu yang tiris, lantai yang patah, buat mĕngambil kayu dan pĕnumbok damar bapa hamba. Maka jikalau tiada bapa hamba sampaikan sĕpĕrti hasrat hati hamba ini, nĕschaya bĕrpanjangan kĕrosakan hati hamba mĕnanggong pĕrchintaan." Arakian sa-tĕlah di-dĕngar oleh Paman akan kata Kĕmala-al-arifin, sangat-lah kĕsukaan hati-nya sĕrta bĕrsĕri-sĕri warna muka-nya sĕpĕrti kĕjatohan bulan matahari rasa-nya mĕnĕrangi rumah-nya itu. Lalu ia bĕrkata, "Jikalau sudah anak-ku sudi bĕrsama dĕngan bapa, orang yang dudok di-hutan padang ini, tiada tahu adat lĕmbaga dan rela pula bĕrbantalkan bĕndul, bĕrtikarkan lantai, bĕrkĕlambukan asap, sa-kali anak-ku sudi mĕmĕlihara bapa ini anak bĕranak, yang bapa sa-ribu kali kĕsukaan lagi, bĕrpĕtarohkan diri ka-pada anak-ku orang nĕgĕri ; tĕtapi bapa bĕrtanggoh dahulu, mĕmbĕri tahu ka-pada saudara dagang sakalian akan pěkěrjaan kahwin anak-ku ini." Hata sa-tělah sudah běrkata-kata, Paman pun běrmohon ka-pada Kěmala-al-arifin pěrgi ka-rumah sakalian kaum kěluarga-nya, měmběri tahu dari-hal hěndak měnikahkan anak-nya Dang Sěri Arif Laksana děngan Kěmala-al-arifin itu; maka těrlalu-lah sangat sukachita měrěka itu. Tělah sudah, maka Paman pun pulang ka-rumah-nya, sěrta běrmuafakat děngan istěri-nya sěrta běrtanya izin akan anak-nya itu. Maka sa-tělah izin-lah Dang Sěri Arif Laksana akan pěrkataan bapa-nya; kalakina sa-tělah běrkata-kata itu, Paman pun kěluar měndapatkan Kěmala-al-arifin, sěraya běrkata sambil těrsěnyum měmandang Kěmala-al-arifin. Maka Kěmala-al-arifin tundok kěmalu-maluan rupa-nya. Maka-sa-kětika lagi běrhimpun-lah sakalian kaum kělurga laki-laki dan pěrěmpuan datang ka-rumah Paman. Maka Kěmala-al-arifin měmběrikan wang bělanja makan isi kahwin ka-pada Paman dua ribu dinar ěmas. Maka di-sambut oleh Paman akan wang itu sěrta di-surohkan anak buah-nya měmběri barang-barang pěrkakas hěndak měmbuat kěnduri itu ka-pasar. Hata Paman pun dudok běkěrja-lah tujoh hari tujoh malam běrsuka-sukaan makan minum di-jěmput sakalian haji lěbai dan imam khatib makan kěnduri itu měmběri arwah ka-pada roh dato nenek-nya. Maka sa-tělah di-mulaï Kěmala-al-arifin pun di-hiasi orang-lah di-bawa měnitekkan limau dan běrinai di-hadapi oleh sěgala orang-orang tua-tua tabib dan bomor dan sakalian pawang-pawang dairah itu di-dudokkan di-atas gěta di-hadapi gunong-gunong těmpat pěrsandingan itu. Maka tampil-lah tabib dan bomon dan pawang měnjampi měnitek limau itu, lalu di-tuangkan minyak ka-dalam aver limau yang sudah di-sědiakan di-dalam batil pěrak sangat-lah elok rupa-nya sěpěrti gambar bulan suatu běrapit děngan gambar matahari dan tujoh biji bintang sa-kěliling-nya ya-itu bulan di-pagar bintang raksi-nya itu tělaga di-bawah bukit yang maha baik sa-kali. Tělah di-lihat oleh tabib bomor pawang itu, maka sakalian měrěka itu pun těr-sěnyum sakalian mělihat raksi elok sěpěrti yang děmikian itu; bělum pěrnah sa-orang makhluk pun měndapat titek limau yang děmikian itu. Sa-tělah sudah di-ambil oleh tabib sadikit ayer limau di-kachau-nya děngan daun sireh lalu di-chalitkan ka-pada dahi Kĕmala-al-arifin. Maka nasi hadapan yang bĕrbungakan kain sĕrba aneka pun di-angkat orang-lah di-hadapan Kĕmala-al-arifin. Maka Kĕmala-al-arifin mĕmbasoh tangan lalu mĕmakan sa-dikit-sadikit dĕngan halus manis kĕlakuan-nya tĕrtib dan lĕndip rupa kĕlakuan-nya. Maka sa-kĕtika makan lalu-lah sudah; mĕmbasoh tangan sĕrta makan sireh sa-kapur. Hata Paman pun datang mĕnyambut tangan Kĕmala-al-arifin di-hantar balek ka-tĕmpat pĕrmandian; lalu mĕmandi ayer limau itu sĕraya bĕrinai.

Maka sakalian pĕrĕmpuan pun mĕmbĕri pakaian Dang Sĕri Arif Laksana sa-chukup pakaian mĕmpĕlai; sĕrta dipimpin di-iringkan oleh sakalian orang tua-tua dan anak dara-dara naik ka-gĕta di-hadapan gunong-gunong tĕmpat pĕrsandingan itu. Maka khatib bomor dukun pun mĕngambil-lah mĕnitekkan limau di-hadapan sanak saudara-nya masing-masing mĕngadapi pĕkĕrjaan itu. Hata bĕrsamaan-lah raksi-nya Kĕmala-al-arifin jatoh ka-pada pĕrigi di-bawah bukit; yaani untong-nya baik kĕkal karal di-dalam sĕnang sĕntosa kĕkayaan sa-lama-lama-nya. Maka pada kĕtika itu sĕgala bunyi-bunyian gĕndang sĕrunai gong chanang pun di-palu orang-lah, tĕrlalu amat elok bunyi-nya. Maka Dang Sĕri Arif Laksana pun di-angkat orang ka-tĕmpat pĕrmandian bĕrlimau, mandi bĕrinai; tĕlah mandi bĕrsalin kain basahan tĕrlalu elok rupa-nya, sĕpĕrti bulan ĕmpat-bĕlas hari puteh kuning kulit-nya sĕpĕrti umbut di-sĕntak rupa-nya. Maka tĕrurai-lah rambut-nya yang panjang tĕrlalu amat lĕbat dĕngan hitam sĕpĕrti dawat tumpah hingga sampai ka-tumit kaki-nya. Maka hairan-lah sakalian orang yang mĕlihat Dang Sĕri Arif Laksana itu. Maka sĕgĕra-lah di-sanggul oleh istĕri tabib yang tua-tua rambut Dang Sĕri Arif Laksana, sĕrta di-bawa masok ka-dalam pĕlamin yang sudah sĕdia itu. Hata tampil-lah anak-anak tĕruna yang muda-muda bangkit mĕnarikan inai bĕrangkap-rangkapan tĕrlalu elok rupa limbai langkah gaya-nya mĕnyukakan hati yang mĕlihat dia. Maka gĕndang pun di-palu orang-lah, lagu *Alif alif pulang mĕrajok* nama-nya; makin sangat-lah ashik orang orang muda itu mĕnari; lĕpas sa-orang, sa-orang pula mĕnarikan inai itu: maka api bunga inai itu sĕpĕrti bĕrkĕmbar dĕlapan-lah rupa-nya. Sa-tĕlah sudah, anak tĕruna yang muda-muda mĕnari; maka di-unjokkan pula inai ka-dalam sambil mĕnari. Maka di-sambut pula oleh orang muda-muda pĕrĕmpuan janda-janda sambil mĕnari yang lĕmah lĕmbut juga. Maka lalu mĕnari di-hadapan pĕlamin gunong-gunong itu mĕngĕnakan langkah limbai, lĕpas sa-orang sa-orang pula bĕrangkap-rangkap. Maka gong gĕndang sĕrunai pun bĕrbunyi mĕrawan-rawan lagu-nya, bĕraleh-nya lagu kĕtimpong janda gĕrĕnak dua-bĕlas pula. Maka sangat-lah ashik sakalian janda-janda bangkit mĕnari tĕrgeram hati anak dara mĕnĕngar bunyi itu. Hata hari pun hampir-lah dini-hari. Maka Kĕmala-al-arifin di-tampal oleh sakalian pĕrĕmpuan istĕri pĕgawai yang tua-tua dĕngan inai sa-chukup-chukup jari tangan dan bĕrinai sa-hari bulan di-tapak tangan kanan dan kiri dan bĕrinai pula pĕrimpin? kaki kanan dan kiri sa-kĕliling, langsong pula berinai kĕlĕngkeng kiri bĕrchanggal mĕrak. Tĕlah sudah sakalian istĕri pĕgawai-pĕgawai pun balek masok ka-dalam; tinggal-lah Kĕmala-al-arifin tidur bĕrsama-sama budak-budak yang muda itu. Maka ada pun Dang Sĕri Arif Laksana pun dĕmikian juga; di-inai oleh pĕrĕmpuan janda-janda yang tua-tua. Arakian tĕlah sudah hari pun hampir akan siang; ayam bĕrkokok fajar mĕnyingsing tampak chĕrah: Maka sakalian orang mĕnari pun bĕrhĕnti-lah bĕrjamu makan minum pulu bĕrsuka-sukaan. Lĕpas makan masing-masing pun tidur-lah bĕrkaparan di-tĕngah rumah pĕnoh sĕsak; langsong ka-balai dan kĕluar tĕmpat pĕrtanakkan nasi iti.

Tĕlah hari siang masing-masing pun bangun mĕnjabat kĕrja, laki-laki dan pĕrĕmpuan; mĕnyĕmbĕleh kĕrbau kambing ayam itek masok ka-bangsal, tĕrlalu amat sebok pĕkĕrjaan-nya. Maka hari pun tinggi-lah; Kĕmala-al-arifin bangun dari tidur pĕrgi mandi ka-pĕrigi di-iringkan oleh orang muda-muda itu; lĕpas mandi lalu naik ka-rumah. Maka hidangan pun di-angkat orang-lah; Kĕmala-al-arifin mĕmbasoh tangan lalu mĕmakan. Maka orang muda-muda pun bĕrmain-lah biola mĕmukul rĕbana, bĕrsambutan bunyi gong dan chanang sambil bĕrpantun sĕloka; dĕmikian-lah bunyi pantun-nya lagu *Lanang* nama-nya.

Lanang Ayohai, lanang:
Lanang papan jati;
Bukan lanang mabok pinang;
Mabok orang tadi

Maka sahut sakalian janda-janda dari-dalam pĕlamin itu sambil mĕmukul rĕbana juga bĕraleh, lagu *Orang Padang* nama-nya.

Orang Padang lalu bĕrĕmpat,
Chobak-chabek tĕpi kain-nya;
Barang hilang manakan dapat
Chari lain tukar ganti-nya:
La-la-li; ayoh! nyona. Mana dia?

Hĕmpaskan apa mĕntimun dondang?
Sayang kĕrontang bagi bĕrtali:
Lĕpaskan apa abang 'nak pulang?
Ada untong balek ka-mari.

Api-api pagar di-dusun,
Anak Kĕling bĕrgĕlang kacha:
Bukan-nya mati karna rachun
Mati di-kĕrling ekur mata.

Tinggi bukit gunong Mak Buah;
Kĕdudok tiada bĕrbunga lagi:
Sudah dapat gading bĕrtuah,
Tandok tidak bĕrguna lagi.
Pukul gĕndang lagu sĕnayong;
Pukul chanang jarang sa-kali:

Putus bĕnang dapat di-hubong;
Putus arang sudah sa-kali.
Layang-layang mĕnyambar bueh,
Hati-hati di-padang tĕmu:
Kaseh sayang di-chari boleh;
Sa-tuju di-hati jarang bĕrtĕmu.

Pukul gĕndang tiup sĕrunai
Raja bĕrangkat dari sabĕrang:
Puteh mata si burong punai
Arak masak di-tunggu hĕlang.

Maka masing-masing bĕrsindiran pantun: tĕlah sudah sa-kĕtika lagi lalu bĕrhĕnti-lah masing-masing mĕnjabat kĕrja-nya bĕrmasak-masak makan minum bĕrsuka-sukaan.

Sa-tĕlah sudah tujoh hari tujoh malam, ka-pada saat kĕtika yang baik, maka Kĕmala-al-arifin di-bĕri oleh Paman dan sakalian pĕgawai-pĕgawai memakai pakaian mĕmpelai sĕpĕrti adat dahulu kala; sĕrta di-putuskan kĕrajat-nya oleh tabib-tabib itu di-andam rambut di-dahi dan di-tĕngkok-nya, tĕrlalu amat elok-nya; sĕrta di-bĕri pula mĕmakai; pĕrtama di-kĕnakan sĕluar alang kain alang baju alang, bĕrikat pinggang kain chindai.

Maka di-sisipkan kĕris tĕrapang ulu kĕnchana; di-kĕnakan pinding ĕmas bĕrat sa-bungkal dan tĕngkolok bĕrsĕring yang bĕrchahaya-chahaya. Tĕlah mustaed sakalian-nya lalu di-dudokkan di-atas gĕta yang bĕrtingkat tujoh bĕrtĕkat suji timbul.

Maka tĕrsĕbut-lah istĕri Paman dĕngan istĕri pĕgawai-pĕgawai imam khatib yang tua-tua sĕrta 'to bidan tua mĕngutuskan kĕrajat Dang Sĕri Arif Laksana di-atas gĕta bĕrtingkat lima bĕrtĕkat sulam di-hadapan sĕgala saudara dagang kaum kĕrabat-nya. Maka di-mulaï oleh 'to bidan tua di-bubohkan bĕnang panch-warna di-leher Dang Sĕri Arif Laksana dan dua batang lilin di-lĕkatkan ka-pada chĕrmin muka, di-alingkan tiga kali dari kanan ka-kiri dan ka-kanan di-taburi bĕrteh bĕras di-pĕrchekkan tĕpong tawar. Maka rambut-nya di-kĕringkan tĕpong tawar, dan rambut di-hadapan dahi di-ambil sa-kira-kira-nya bĕsar puting kachip di-buboh minyak lilin lalu di-jampi oleh 'to bidan.

Sudah habis isharat pĕtua, lalu di-kĕrat oleh 'to bidan dĕngan gunting; maka putus-lah rambut itu pangkal-nya mĕngadap ka-pada Dang Sĕri Arif Laksana sangat-lah elok pĕmutus kĕrajat itu. Maka sa-luroh badan mĕmpĕlai itu pun di-asapkan oleh 'to bidan dĕngan kĕmĕnyan. Tĕlah habis pĕkĕrjaan itu, maka tampil-lah istĕri imam yang tua mĕngandam dan mĕngundai dan di-turunkan anak rambut tukang kundai-nya tĕrlalu amat elok rupa-nya tĕrsĕrlah sifat Dang Sĕri Arif Laksana umpama bulan pĕnoh pĕrnama ĕmpat-bĕlas hari bulan, gilang-gĕmilang chahaya-nya. Maka hairan-lah sakalian yang, mĕngadap itu sĕrta di-sikat rambut-nya yang panjang tĕrlalu lĕbat lagi hitam bĕrkilat-kilat di-sanggul oleh-nya.

Sanggul bĕrnama lipat pandan,
Anak rambut-nya bagai di-dandan,
Usul majlis sifat-nya badan,
Laksana gambar suatu tĕladan.

Maka lalu di-kĕnakan pula bunga sanggul ĕmas bĕrsĕlang pudi bĕrkilat dahi pancha-logam; di-kĕnakan chĕlak pula

Bĕrsifat alif, bĕrchĕlah mata;
Gigi-nya puteh asmara danta;
Dahi pĕrmai sangat rata.

Hata sa-tĕlah itu di-bĕri mĕmakai kain jong sarat bĕrtabur bĕnang ĕmas bĕrsĕlangkan kain linau angsana bĕrbaju ungu sutĕra dahulu kala bĕrpinding ĕmas bĕrat sa-tĕngah bongkal bĕrchinchin bunga nyiur bĕrgelang sudu ĕmas ĕmpat tingkat sa-bĕlah bĕrkĕrawang bĕrgenta dua tingkat bĕrchanggal mĕrak di-jari kĕlengkeng kiri, jari-nya halus tombak sĕrai tĕrlalu amat chantĕk majlis-nya.

Sa-tĕlah mustaed sakalian-nya, maka Paman pun mĕmbĕri arwah di-balai makan minum sĕmua-nya imam pĕgawai sĕgala anak buah-nya. Maka di-rumah pun dĕmikian-lah juga makan minum sakalian pĕrĕmpuan. Hata Kĕmala-al-arifin pun di-bĕri oleh istĕri pĕgawai uang tua makan di-atas sĕmbĕrip mĕngadap suatu hidangan. Maka halua nemat pula di-pĕridarkan orang-lah.

Tĕlah sĕlĕsai dari-pada kĕnduri itu, Paman pun datang-lah mĕndapatkan mĕnantu-nya mĕnunjokkan sireh nikah ka-pada sa-orang imam minta nikahkan anak-nya dĕngan Kĕmala-al-arifin dĕngan mohar ĕmas kahwin-nya sa-ribu dinar ĕmas. Tĕlah di-sambut oleh imam itu lalu di-bacha khutbah nikah; sĕrta di-ijapkan oleh tuan imam nikah Kĕmala-al-arifin dĕngan

Dang Sĕri Arif Laksana. Maka tĕlah di-kabulkan oleh Kĕmala-al-arifin nikah itu dĕngan mahar-nya sa-ribu dinar ĕmas. Tĕlah sudah, tuan imam pun mĕmbacha doa sĕlamat; kĕmudian sĕlawat akan nabi salalahali wasaalam, tiga kali di-sahut oleh orang di-balai gĕmuroh bunyi-nya. Maka Kĕmala-al-arifin pun di-pimpin oleh tuan imam naik ka-atas julangan lalu bĕrarak turun dari balai itu, bĕrkĕliling kampong itu dĕngan gĕndang sĕrunai gong chanang tĕrlalu adzmat bunyi-nya dĕngan sorak sakalian orang muda-muda. Maka apabila balek ka-halaman balai itu sĕgala pĕndĕkar pun bĕrmain silat bĕrtĕtakkan pĕdang bĕrtikamkan tumbuk lada. Maka sorak pun gĕmuroh-lah bunyi-nya. Tĕlah sampai-lah ĕnam kali giliran, kĕmudian hari pun pĕtang-lah. Maka Kĕmala-al-arifin di-arak oleh orang-lah mĕnuju ka-rumah. Maka apabila sampai, imam yang tua bĕrdiru-lah di-tangga. Maka pintu pun di-tutup oleh istĕri tuan pun imam itu dĕngan kain chindai tiada di-bĕri naik. Maka tuan imam pun mĕminta bukakan pintu itu dĕngan sĕgĕra-nya. Maka jawab istĕri-nya, "Tĕbus dahulu pintu ini baharu boleh di-bĕri masok." Maka tuan imam pun sĕgĕra mĕnunjokkan rojak-nya. Maka kata istĕri imam itu, "Sahaya ta'mahu rojak sireh ini apa guna-nya ka-pada sahaya?" Maka di-bĕrikan oleh imam sĕrban jubah-nya pula. Dĕmikian juga kata istĕri-nya, "Tiada mau kita bukakan pintu itu." Hata maka imam pun mĕngambil chinchin tolok Suleiman dari-pada jari Kĕmala-al-arifin di-bĕrikan ka-pada istĕri-nya; baharu-lah di-bukakan pintu itu sĕrta di-chuchuri ayer sĕlamat ka-atas daun pinang tiga kali. Maka tuan imam pun mĕmimpin tangan Kĕmala-al-arifin naik bĕrtĕmu-lah dĕngan Dang Sĕri Arif Laksana bĕrsama-sama naik ka-atas tĕmpat pĕrsandingan di-dudokkan di-kanan Dang Sĕri Arif Laksana. Maka nasi hadapan yang bĕrbunga sahalat dan tĕlur di-angkat orang-lah ka-hadapan Kĕmala-al-arifin kĕdua laki istĕri-nya. Maka tampil-lah istĕri pĕgawai yang tua mĕnyuapkan dia kĕdua laki istĕri-nya bĕrsuap-suapan. Maka ka-pada kĕtika itu sangat-lah elok rupa-nya sĕpĕrti bulan dĕngan matahari. Hata sa-kĕtika bĕrsanding itu, Paman pun datang-lah kĕdua laki istĕri. Maka Kĕmala-al-arifin kĕdua laki istĕri pun mĕnyĕmbah mĕntua-nya itu. Maka di-sambut oleh Paman dĕngan suka-chita-nya sĕrta mĕnyuroh anak-nya masok ka-dalam pĕlamin.

Maka Kĕmala-al-arifin pun di-bawa-lah oleh istĕri imam yang tua-tua masok ka-dalam pĕlamin itu lalu bĕrkait kĕlingking-nya sama-sama. Kata istĕri imam itu, "Ayohai anak-ku tuan bĕrkait kĕlingking ini; jangan anak-ku lĕpas jari kĕlingking istĕri anak-ku itu; jikalau lĕpaskan pĕtua orang tua-tua nĕschaya sĕgĕra-lah anak-ku bĕrchĕrai dĕngan istĕri anak-ku." Maka Kĕmala-al-arifin pun tĕrsĕnyum mĕnĕngarkan nasihat istĕri imam itu; lalu di-kĕmaskan-nya jari kĕlingking-nya mĕmĕgang jari kĕlingking istĕri-nya itu. Maka sampai-lah ka-dalam pĕlamin, tabir yang bĕrdaun budi tiga lapis pun di-labohkan orang-lah. Maka di-angkat-lah pula nasi damai ka-hadapan Kĕmala-al-arifin kĕdua laki istĕri. Lalu di-suroh istĕri imam dan orang tua-tua makan kĕdua-nya; makan sa-dikit dĕngan kĕmaluan; tĕlah sudah mĕmbasoh tangan lalu mĕmakan sireh di-dalam bĕkas-nya. Kĕmudian sakalian istĕri imam dan orang tua janda dan dara pun kĕluar-lah dari dalam bilek itu masing-masing pula makan bĕrsuka-sukaan. Arakian, maka tĕrsĕbut-lah kĕsah Kĕmala-al-arifin di-dalam pĕlamin akan mĕmujok istĕri-nya dĕngan bĕrbagai-bagai pujok shaer pantun sĕloka mĕnyukakan hati istĕri-nya; sampai ini-hari, baharu-lah Kĕmala-al-arifin tidur laki istĕri-nya; ayam pun bĕrkukok ungka pun bĕrbunyi sayup-sayup bahasa mĕrawankan hati orang yang ashik bĕrahi. Hata sa-kĕtika lagi hari pun siang-lah. Maka Paman laki istĕri pun mĕnyuroh siapkan sakalian pulut yang sudah bĕrkukus pada malam itu sĕrta dĕngan halwa nemat karna hĕndak mĕmandikan sapat anak-nya dua laki istĕri. Maka mustaĕd-lah sakalian-nya ayer buyong bĕrjari lipan daun nyiur bĕrtĕlok bĕrmacham-macham rupa-nya dĕngan bĕrteh bĕras kunyit tĕpong tawar. Maka hari pun sampai waktu asar. Maka istĕri imam yang tua-tua pun mĕmimpin Kĕmala-al-arifin kĕdua laki istĕri ka-tĕngah rumah itu di-dudokkan kĕdua-nya di-atas kuda-kuda Paman, sudah bĕrsalin kain basahan. Maka tampil-lah pawang mĕnjampi, di-tabur bĕras kunyit, di-perchek tĕpong tawar itu. Maka di-bĕntangkan kain puteh di-atas kĕpala kĕdua-nya lalu di-chu-churkan oleh pawang ayer buyong ka-atas Kĕmala-al-arifin kĕdua laki istĕri. Maka rambut Dang Sĕri Arif Laksana di-uraikan oleh 'to bidan sa-hingga sampai mĕnyapu tumit-nya tĕr-lalu lĕbat lagi hitam bĕrkilat. Sa-tĕlah sudah, di-chuchurkan oleh 'to bidan ayer yang tujoh buyong itu, kĕmudian baharulah pula kĕdua bidan itu bĕrmainkan daun nyiur yang bĕrtĕbok di-atas kain puteh itu dan di-atas kĕpala Kĕmala-al-arifin laki istĕri dĕngan bĕbĕrapa jampi 'to bidan kĕdua-nya itu supaya mĕmbuangkan siyal jĕmalang kĕdua-nya. Hata sa-tĕlah gĕnap tiga kali bĕrhenti-lah. Maka kain puteh pun di-ikatkan pula ka-pada Kĕmala-al-arifin laki istĕri sĕrta di-buboh bĕnang pancha-warna dĕngan dua batang dian tĕrlĕkat ka-pada chĕrmin bĕsar. Maka di-alingkan oleh 'to bidan tiga kali tĕrkadang-kadang dari kanan mĕmbawa ka-kiri dan tĕrkadang-kadang dari kiri mĕmbawa ka-kanan. Lĕpas itu, apa-tah lagi? Sakalian orang-orang tua dan muda laki-laki dan pĕrĕmpuan kĕchil dan bĕsar pun bĕrchurah-churahkan bĕrsimbar-simbarkan ayer itu bĕrhambat kĕjar ka-sana-ka-mari; ada yang mĕngambil lumpur tahi kĕrbau dan tanah lĕmbah bĕrlumur-lumur ka-badan masing-masing bĕrlari-lari ka-sana ka-mari dĕngan sorak tĕmpek-nya tĕrtawa gĕlak-gĕlak masing-masing, sĕrta orang yang mĕmukul gĕndang sĕrunai gong chanang pun habis-lah basah sĕmua-nya di-sambar oleh mĕrĕka itu tĕrlalu suka-chita-nya. Di-dalam rumah pun orang pĕrĕmpuan dĕmikian-lah juga; sĕgala anak dara-dara bĕrlarian ka-sana ka-mari di-hambat di-kĕjar oleh janda-janda itu di-simbar dĕngan ayer di-dalam batil sa-orang sabuah habis-lah basah. Maka di-kĕjar pula oleh anak dara-dara itu mĕnyimbar mana-mana kawan-nya yang bĕlum basah lagi itu.

Arakian, hari pun pĕtang-lah; masing-masing bĕrhĕnti. Maka Kĕmala-al-arifin laki istĕri pun bĕrsalin kain basahan lalu di-bawa oleh 'to bidan masok ka-dalam pĕlamin di-bĕri mĕmakai sĕpĕrti mĕmpĕlai masa bĕrsanding dahulu kĕdua laki istĕri. Maka tĕlah sudah-lah, lalu di-bawa oleh 'to bidan dĕngan istĕri-nya, Paman sĕrta sakalian pĕgawai naik ka-atas gunong-gunong itu balek, di-sandingkan sĕpĕrti dahulu juga mĕmakan nasi adap-adap. Maka Kĕmala-al-arifin pun mĕmakan-lah kĕdua laki istĕri di-atas kadar masing-masing tiga suap lalu sudah; mĕmakan sireh di-dalam tepak. Tĕlah sudah, Kĕmala-al-arifin kĕdua laki istĕri pun mĕnyembah mĕntua-nya kĕdua laki istĕri sĕrta di-bawa oleh 'to bidan masok ka-dalam pĕlamin itu; tabir yang bĕrdaun budi pun di-labohkan orang-lah. Maka Kĕmala-al-arifin ashik dĕngan gurau sĕnda pantun sĕloka mĕmujok istĕri-nya dĕngan bĕrbagai bunyi-nya.

Hata tĕlah sampai-lah tujoh hari tujoh malam, maka lĕmbut-lah hati Dang Sĕri Arif Laksana, mau-lah bĕrgurau sĕnda dĕngan suami-nya bĕrsuka-sukaan sa-bagaimana adat orang laki istĕri. Maka pada kĕesokkan hari-nya Paman laki istĕri bĕrkĕndurikan akan mĕmbĕri sĕlamat anak-nya sudah bĕrdamai sa-bagaimana orang laki istĕri. Maka Kĕmala-al-arifin mĕmakai laki istĕri sa-kadar sahaja kĕluar mĕnyĕmbah mĕntua-nya laki istĕri;

Sĕmbah bĕrnama Lela bantut;
Chantek majlis di-sĕbut ta'patut;
Mĕlĕtakkan gaya tangan ka-lutut,
Sajak anggun, tiada kĕmĕtut.

Maka di-sambut oleh Paman sĕmbah anakanda kĕdua laki istĕri dĕngan bĕbĕrapa doa-nya pula, supaya sĕlamat anak-nya. Sa-tĕlah sudah, Kĕmala-al-arifin kĕ lua laki istĕri masok balek ka-dalam pĕlamin bĕrsuka-sukaan dĕngan pĕlbagai shaer mĕnunjokkan kĕbajikan-nya masing-masing ya-ini hĕndak bĕradu bijak kĕ lua-nya. Maka lalu di-bĕri Kĕmala-al-arifin tĕki-tĕki ka-pada istĕri-nya, dĕmikian-lah bunyi-nya.

"Adinda Dang Sĕri Arif Laksana
Dĕngari tĕ-tĕki kakanda yang hina
Tiada bĕrsĕtuju lafath dan maana
Dĕmikian-lah bunyi dĕngan rinchana:
Sudah mustaed sa-buah kota,
Chukup dĕngan alat sĕnjata;
Musoh-lah banyak sudah-lah nyata
Kĕtika malam bĕrpĕrang-lah sĕrta."

Tĕlah di-dĕngar oleh Dang Sĕri Arif Laksana bunyi tĕ-tĕki suami-nya itu, sĕraya mĕnyahut madah dĕngan pĕrlahan-pĕrlahan suara-nya, halus manis bunyi-nya,

" Ayohai kakanda usul bĕstari,
Ini-lah tĕ-tĕki kakanda mĕmbĕri
Sudah-lah adinda tiada bĕrpĕri
Bĕlum pĕrnah lagi di-dĕngari
Pĕrang-lah sĕrta bĕrtanding kubu
'Ashkar nyamok datang mĕnyĕrbu
Di-katakan kota ini-lah kĕlambu ;
Api di-pasang pĕlita bĕrsumbu.
Api di-pasang nyata-lah pĕsti
Nyamok mĕnchuchok banyak-lah mati
Baharu-lah puas rasa-nya hati ;
Sĕkarang boleh adinda bunyi."

Tĕlah di-dĕngar oleh Kĕmala-al-arifin jawab istĕri-nya tĕrlalu arif bijaksana, maka ia pun tĕrsĕnyum tĕrlalu amat sukachita hati-nya, tiada dapat di-katakan lagi sĕrta mĕmbĕri tĕ-tĕki pula dĕmikian-lah bunyi-nya itu,

" Suatu bĕnda bĕrtabat-nya hina,
Ka-pada orang sangat bĕrguna ;
Masa bĕrjalan ka-mana-mana
Tiada ia tidak sĕmpurna.

Sa-tĕlah di-dĕngar oleh Dang Sĕri Arif Laksana tĕ-tĕki suami-nya itu, lalu ia mĕnyahut dĕngan pĕrlahan suara-nya ;

" Tiada sĕmpurna sudah-lah tĕntu
Karna ia mĕnolong bantu,
Jikalau tidak mĕmakai sĕpatu
Luka-lah kaki tĕrkĕna batu."

Maka Kĕmala-al-arifin tĕrsĕnyum, sĕraya mĕmakan sireh lalu mĕmbĕri tĕ-tĕki pula, sambil bĕrsandar di-bantal bĕsar di-atas chiur yang dua-bĕlas tingkat itu, sĕraya mĕmbĕri tĕ-tĕki dĕmikian-lah bunyi-nya,

" Mĕnyampaikan maksud di-dalam hasrat,
Sangat-lah kĕmuliaan di-dalam akhirat
Jika tiada jadi mudzarat,
Barang yang rĕngan jadi-lah bĕrat."

Maka Dan Sĕri Arif Laksana pun tĕrsĕnyum, sĕgĕra-lah mĕnyahut tĕ-tĕki itu:

"Jadi-lah bĕrat ayohai kakanda
Jikalau sa-kira rial tiada
Maksud ta' sampai di-dalam dada,
Di-bĕnchi orang tua dan muda.
Pikir-lah kakanda Kĕmala-al-arifin,
Dĕngan rial hĕndak-lah dampin;
Jikalau tiada barang sa-kĕping,
Pĕrut pun lapar tĕntu-lah mĕlĕmpin."

Tĕlah di-dĕngar oleh Kĕmala-al-arifin jawab isteri-nya, sĕraya tĕrsĕnyum; maka Kĕmala-al-arifin mĕngajak istĕri-nya makan, lalu mĕmakan kĕdua-nya dĕngan kĕmalu-malaan, sambil bĕrgurau sĕnda. Tĕlah sudah makan lĕmping yang lazzat chita rasa-nya; lalu mĕmakan sireh di-dalam tĕpak zaman dahulu kala. Maka Kĕmala-al-arifin pun bĕrkata, "Ayohai adinda, choba-lah silakan pula mĕmbĕri kakanda tĕ-tĕki pula kakanda sudah mĕmbĕri adinda tĕ-tĕki tiga pĕrkara."

Maka sahut Dang Sĕri Arif Laksana: "Ayohai kakanda adinda tiada tahu mĕmbĕri tĕ-tĕki karna tĕrlalu amat bodoh-nya tĕtapi di-atas kadar-nya di-pandu juga; dĕngar-lah oleh kakanda sa-bĕrapa bunyi-nya,

Ayohai kakanda muda yang po'ta
Suatu tĕ-tĕki pĕrsĕmbahkan sĕrta.
Ini-lah tĕrlintas di-dalam-nya chita,
Di-gĕrakkan tuhan alam sa-mata.
Ayohai kakanda arif bustari
Suatu tĕ-tĕki adinda mĕmbĕri
Sĕdiakan kota sa-buah nĕgĕri
Langit dan bumi indah bĕrsĕri.
Indah-nya bukan alang kĕpalang,
Langit bĕrawan bumi chĕmĕrlang
Jikalau sa-kira ia nĕnghilang
Lĕmah sakalian sĕndi dan tulang.'

Sa-tĕlah di-dĕngar oleh Kĕmala-al-arifin tĕ-tĕki istĕri-nya-sĕgĕra tĕrsĕnyum, sambil mĕnjawab tĕ-tĕki itu dĕngan sĕgĕra-nya.

"Langit dan bumi itu alam,
Chahaya tĕrang tiada-lah kĕlam
Kĕmuliaan ka-pada sakalian islam,
Itu-lah gĕrangan bĕrnama talam.
Sĕndi dan tulang lĕmah angguta
Mĕski pun ada pula harta
Nasi dan gulai kalau ta'nyata
Rela bĕrutang atau mĕminta."

Maka Dang Sĕri Arif Laksana pun tĕrsĕnyum mĕnĕngarkan bijaksana suami-nya itu ; lalu mĕmbĕri tĕki-tĕki pula

" Unggas pĕrmainan Sang Yang Dewata
Paroh-nya tajam laksana pĕrmata
Mĕmakan buah chahaya mata,
Sa-bĕsar pĕrtolongan ka-pada kita.

Dĕmi di-dĕngar oleh Kĕmala-al-arifin, ia pun sĕgĕra mĕnjawab tĕ-tĕki istĕri-nya itu, dĕmikian-lah bunyi-nya,

" Bĕrnama tua mĕngambil padi
Sĕrta pula mĕnghilankan badi
Sakalian pĕkĕrjaan sĕmua-nya jadi."

Arakian Dang Sĕri Arif Laksana sĕgĕra mĕmbĕri tĕ-tĕki pula.

" Mahaligai putĕri di-mĕrchu alam,
Lantai-nya lĕmbut sĕpĕrti tilam
Dayang-dayang bĕrnyanyi hari pun malam,
Bulan pun tĕrang tiada-lah kĕlam."

Maka Kĕmala-al-arifin pun bĕrmadah, sambil mĕnafasi istĕri-nya: " Ayohai adinda sangat-lah bijaksana-nya tuan nyawa kakanda ini rupa-nya." Maka Dang Sĕri Arif Laksana pun kĕmalu-maluan-lah mĕnĕngar pĕrkataan suami-nya itu, sambil tundok mĕmakan sireh. Maka Kĕmala-al-arifin sangat-lah ashik bĕrahi melihat istĕri-nya sĕraya mĕnjawab tĕ-tĕki itu dĕmikian-lah bunyi-nya,

" Kĕtika itu bulan pun tĕrang,
Naik ka-kandangan sakalian orang;
Mĕngerek padi di-balai jarang,
Mĕlagukan lotah pantun di-karang.
Alangkah suka di-dalam-nya dada
Bĕrasa ingin hati kakanda
Hĕndak bĕrlotah dĕngan adinda
Sĕrta bĕrmain bĕrgurau sĕnda."

Sa-bĕrmula tĕlah di-dĕngar oleh Dang Sĕri Arif Laksana kata suami-nya itu, maka ia pun tĕrsĕnyum sambil bĕrkata, "Sunggoh kakanda suka juga ka-pada orang yang ahli-nya, jikalau tiada ahli-nya tiada ia suka, pĕnat sahaja bĕrjaga kaki sakit di-makan oleh baji padi itu kĕrĕngkong sakit suara sĕrak." Maka Kĕmala-al-arifin pun diam, lalu masok ka-tĕmpat tidur lalu tidur kĕdua-nya dĕngan bĕrsuka-sukaan. Sa-tĕlah hari siang, maka kĕdua-nya pun pĕrgi-lah mandi ka-pĕrigi, mĕngambil ayer sĕmbahyang suboh. Sa-tĕlah sudah lĕpas sĕmbahyang suboh itu, Dang Sĕri Arif Laksana pun mĕnyĕmbah ka-pada suami-nya; maka di-sambut oleh Kĕmala-al-arifin dĕngan sukachita-nya.

Maka tĕrlalu-lah amat kaseh sayang akan istĕri-nya Laksana Adam dĕngan Hawa, sĕpĕrti Sĕrgandi dĕngan Ranyunia umpama Zuleikha dĕngan Yusop, tiada bĕrchĕrai barang kamana pĕrgi ka-rumah sanak saudara-nya Dang Sĕri Arif Laksana di-jĕmput oleh mĕreka itu makan.

Sa-bĕrmula tĕlah gĕnap-lah Kĕmala-al-arifin tiga bulan sudah lĕpas kahwin-nya itu, maka ia pun tĕringat-lah akan pĕrjanjian-nya dĕngan baginda karna sudah sampai sa-bĕlas bulan sudah. Maka ada-lah ka-pada suatu hari Kĕmala-al-arifin bĕrkata ka-pada istĕri-nya, "Ayohai adinda Dang Sĕri Arif Laksana, yang kakanda ini insha 'llah taala jikalau ada mudah-mudahan hĕndak bĕrmohon-lah balek ka-pada adinda. Jikalau ada sudi adinda, maka adinda pun hĕndak kakanda bawa juga balek sa-kĕjap mĕndapat raja kakanda, dan bĕrjumpa orang tua kakanda.

Tĕlah di-dĕngar oleh Dang Sĕri Arif Laksana akan kata suami-nya, maka ia pun rela-lah. Maka ka-pada kĕtika yang baik langkah sĕdang budiman pagi-pagi hari, maka Kĕmala-al-arifin bĕrmohon-lah ka-pada mĕntua-nya laki istĕri. Maka Paman laki istĕri pun mĕmĕlok mĕnchium anak-nya kĕdua itu dĕngan tangis-nya. Maka Kĕmala-al-arifin pun kĕdua laki istĕri mĕnurut sama mĕnangis kĕdua-nya sĕrta bĕrtangis-tangisan. Maka Paman laki istĕri mĕnghantar sa-hingga sampai ka-tĕpi ladang-nya itu. Maka Kĕmala-al-arifin kĕdua laki istĕri bĕrmohon-lah bĕrjalan masok hutan kĕluar hutan, masok padang kĕluar padang masok rimba kĕluar rimba, naik gunong turun gunong, mana-mana malam bĕrhĕnti.

Alkesah tĕrsĕbut-lah baginda Sultan Shahariman nĕgĕri Askalan Rum, tĕlah sampai-lah sudah pĕrjanjian baginda dĕngan putĕra angkat baginda Kĕmala-al-arifin, sa-bĕlas bulan itu, baginda pun sangat-lah kĕmashghulan hati-nya tiada mĕnĕngar apa-apa pĕrkhabaran dari-pada anakanda baginda, ĕntah hidup ĕntahkan mati, karna ia bĕrjalan dĕngan sa-orang diri-nya. Maka baginda pun mĕmanggil mĕntĕri, hulubalang pahlawan-nya hĕndak bĕrmĕshuarat. Maka baginda pun mĕnitahkan mĕntĕri hulubalang-nya suroh bĕrlĕngkap alat-nya akan mĕnchari Kĕmala-al-arifin. Maka baginda pun bĕrangkat masok ka-dalam istana. Maka sakalian raja-raja dan orang bĕsar-bĕsar rayat hina dina kĕmbali ka-rumah-nya masing-masing. Hata tĕlah datang kĕesokkan hari-nya, maka sakalian mĕntĕri hulubalang pun bĕrlengkap-lah akan alat itu mĕnantikan saat kĕtika yang baik.

Kalakian tĕrhĕnti-lah kesah baginda tĕngah bĕrsiap mĕnyuroh mĕnchari itu; maka tĕrsĕbut-lah pula kesah Kĕmala-al-arifin bĕrjalan itu. Sĕlang antara bĕbĕrapa lama-nya, dua-puloh hari pĕrjalanan ka-pada waktu maghrib ia pun masok-lah ka-dalam nĕgĕri-nya itu, langsong kĕdua-nya ka-rumah ayahanda bonda-nya. Maka pada kĕtika itu ayahanda bonda-nya leka oleh mĕnangis sahaja tĕngah mĕmakan nasi. Maka Kĕmala-al-arifin sampai di-pintu pagar-nya, ia minta khabarkan ka-pada ayah-nya ka-pada budak pĕnunggu pagar itu, mĕngatakan ia ada sampai. Maka budak itu pun bĕrlari-lah mĕngadap dato' biduanda di-khabarkan kata-kata Kĕmala-al-arifin itu. Dĕmi biduanda mĕnĕngar kata budak itu, maka ia kĕdua laki istĕri dĕngan pĕngasoh Kĕmala-al-arifin sĕgĕra-lah tĕrjun bĕrlari dari rumah-nya ka-pintu pagar itu. Maka apabila bĕrjumpa dĕngan anak-nya di-pintu lalu di-pĕlok di-chium-nya sĕrta dĕngan tangis-nya, "Ayohai anak-ku, buah hati-ku, pĕrasaan ayahanda bonda anakanda sudah mati, tiada mĕnĕngar pĕrkhabaran orang pun, anakanda pun sampai mati tiada mĕmbĕri tahu kapada ayahanda bonda ini." Maka sahut Kĕmala-al-arifin: "Ya ayahanda bonda, yang tĕramat jauh tĕmpat anakanda pĕrgi itu payah orang sampai ka-sana." Sa-tĕlah sudah istĕri biduanda pun mĕmimpin tangan mĕnantu-nya masok ka-dalam pagar itu, langsong ka-rumah sa-kali, sĕrta di-dudokkan di-atas chiur yang indah dĕngan sakalian orang pĕngiring itu, di-jamu makan minum sa-bagaimana adat aturan orang bĕsar-bĕsar di-dalam nĕgĕri itu lalu di-hiasikan tĕmpat tidur yang indah-indah. Maka Kĕmala-al-arifin pun masok-lah tidur kĕdua laki istĕri-nya bĕkas lĕlah pĕnat bĕrjalan itu di-pichit oleh hamba sahaya sakalian tuboh-nya laki istĕri, dan sakalian pĕngiring-nya dudok ka-pada tĕmpat yang sudah di-sĕdiakan itu dĕngan tĕrlalu amat chĕndĕra tidur-nya, karna tĕrlalu pĕnat dua-puloh hari dua-puloh malam tiada pĕrnah tidur yang jĕnak. Maka sa-kĕtika tidur hari pun siang-lah ia pun bangun pĕrgi mandi dan mĕmbasoh kain baju-nya; tĕlah hari tinggi Kĕmala-al-arifin kĕdua laki istĕri pun bangun dari tidur-nya pĕrgi mandi ka-kolam. Maka biduanda laki istĕri dĕngan sakalian orang isi rumah-nya sangat-lah hairan mĕmandang paras mĕnantu-nya itu, ka-pada pĕrasaan hati-nya sĕpĕrti bidadari baharu turun dari kĕyangan rupa sipat-nya, tĕrlalu amat chantek majlis mĕnantu-nya itu. Maka ada-lah ka-pada suatu hari bonda pun mĕngajak anak-nya Kĕmala-al-arifin mĕngadap baginda; mĕnyuroh anak-nya bĕrsiap. Maka Kĕmala-al-arifin mĕmakai sa-kadar sahaja, istĕri-nya Dang Sĕri Arif Laksana mĕmakai dĕmikian-lah juga. Tĕlah sudah, maka biduanda laki istĕri pun dĕngan pĕngiring-nya pĕrgi-lah mĕngadap baginda ka-balai rongsĕri. Hata sampai ka-pĕrsimpangan jalan dĕkat istana itu, biduanda pun mĕmbawa anak-nya Kĕmala-al-arifin mĕngadap bonda ka-balai dan istĕri biduanda mĕmbawa mĕnantunya mĕngikut pintu istana. Hata tĕlah di-lihat oleh Dato Kĕmala Sĕri pĕnghulu istana pĕrmohonkan ka-pada pĕrmaisuri yang kĕĕmpat, maka kĕĕmpat pĕrmaisuri pun sĕgĕra bĕrangkat ka-pada pintu istana dĕngan dayang-dayang sakalian mĕnyambut istĕri biduanda itu: sĕrta sampai istĕri biduanda dan Dang Sĕri Arif Laksana mĕnyĕmbah pĕrmaisuri kĕĕmpat. Maka di-sambut pĕrmaisuri dĕngan sukachita, di-pimpin tangan Dang Sĕri Arif Laksana, di-bawa naik ka-dalam istana-nya, di-dudokkan di-atas hamparan yang mulia sambil mĕnyorongkan puan. Maka sangat-lah hairan pĕrmaisuri kĕĕmpat mĕlihatkan rupa paras Dang Sĕri Arif Laksana itu, sĕrta dĕngan isi istana sakalian. Hata biduanda pun sampai-lah mĕngadap baginda ka-balai lalu di-tĕgur oleh baginda, "Ayohai saudara hamba biduanda, mana-tah anak mĕnantu kita?" Maka sĕmbah biduanda, "Didek yang pĕrĕmpuan sudah di-bawa oleh hamba tuanku ka-dalam istana mĕngadap paduka adinda yang kĕĕmpat; patek dĕngan didek ini datang ka-sini mĕngadap duli yang maha mulia."

Dĕmi di-dĕngar oleh baginda, maka baginda pun sĕgĕra turun dari singgasana mĕmimpin tangan Kĕmala-al-arifin dan biduanda di-bawa masok ka-dalam istana bĕsar. Maka kĕtika itu di-dapati adinda baginda kĕĕmpat tĕngah di-hadapi oleh istĕri biduanda dan mĕnantu-nya Dang Sĕri Arif Laksana pĕnoh sĕsak di-dalam istana itu, kĕchil bĕsar hina dina. Maka baginda pun tĕrpandang-lah ka-pada Dang Sĕri Arif Laksana itu. Maka baginda pun tĕrchĕngang tiada khabarkan diri-nya sĕpĕrti laku pĕngsan rupa-nya baginda ka-pada pĕrasaan hati baginda umpama mĕmandang anak bidadari di-dalam shorga, tiada baginda tĕrkata-kata lagi sa-hingga tĕrtikam-lah anak pana sĕrgandi itu ka-pada mĕrchu hati baginda. Maka tersĕlam-lah baginda di-dalam lautan yang maha dalam yang-bĕrnama 'Dzahar-al-ashek' maka di-tiupi oleh angin yang bĕrnama 'Nur-ul-asshikin' itu karna ka-pada masa itu akan paras Dang Sĕri Arif Laksana sa-olah-olah sĕpĕrti chahaya Nur yang elok bĕrsĕri-sĕri di-dalam istana itu, padam-lah pĕrmaisuri yang kĕĕmpat istĕri baginda itu, dan rupa sakalian rupa pĕrĕmpuan yang di-dalam istana itu sĕmua-nya muram bĕlaka oleh mangkas ruman sosok badan Dang Sĕri Arif Laksana itu. Maka kĕtika baginda mĕmandang ka-pada Dang Sĕri Arif Laksana itu, maka Kĕmala-al-arifin dan Dang Sĕri Arif Laksana mĕnyĕmbah mĕnjunjong duli ka-pada baginda kĕdua laki istĕri. Maka baginda pun sĕraya bĕrtitah, "Ayohai anak-ku Kĕmala-al-arifin bĕrbahagia sunggoh anak-ku mĕndapat istĕri sĕpĕrti paras yang dĕmikian ini, karna aku pun hairan tĕrchĕngang mĕlihat-nya; aku sangkakan anak bidadari shorga tadi, tiada pĕrnah aku mĕlihat rupa pĕrĕmpuan yang dĕmikian ini." Maka Kĕmala-al-arifin pun mĕnyĕmbah, "Ampun tuanku bĕribu-ribu ampun dĕngan bĕrkat tinggi daulat juga." Maka baginda pun mĕmbĕri pĕrsalianan ka-pada Kĕmala-al-arifin pakaian yang indah-indah tiada dapat tĕrharga. Maka Kĕmala-al-arifin kĕdua laki istĕri mĕmakai di-hadapan baginda sĕraya mĕnyĕmbah mĕnjunjong duli. Sa-tĕlah sudah hari pun pĕtang, maka Kĕmala-al-arifin kĕdua laki istĕri pun bĕrmohon balek ka-pada baginda kĕlima laki istĕri.

Arakian sĕlang antara bĕbĕrapa lama-nya, mashur-lah pĕrkhabaran di-dalam nĕgĕri itu akan istĕri Kĕmala-al-arifin. Maka ingin-lah hati Raja Muda dan hati Raja Bĕndahara dan 'To Mĕntĕri dan Tĕmĕnggong dan Tuan Kadzi akan istĕri Kĕmala-al-arifin itu, masing-masing bĕrdoa akan Kĕmala-al-arifin mati atau kĕna suatu bĕnchana yang bĕsar, supaya raja-raja dan orang bĕsar-bĕsar itu mĕminang istĕri-nya itu.

Sa-bĕrmula ada-lah pada suatu hari baginda pun bĕrpikir-lah sa-orang diri-nya: "Apa-lah mĕslihat aku hĕndakkan Kĕmala-al-arifin ini bĕrjalan supaya aku hĕndak mĕmandu hati istĕri-nya itu yang di-kata-nya pĕrĕmpuan bagaimana rupa akhir-nya." Maka timbul-lah pikiran baginda yang tida bĕrkĕtahwan itu. Maka tĕlah datang kĕesokkan hari-nya, maka baginda pun bĕrangkat-lah ka-balai pĕnghadapan, di-hadapi oleh sakalian raja-raja mĕntĕri hulubalang rayat hina dina sakalian-nya. Maka baginda pun sangat-lah uzor rupa-nya puchat warna muka-nya oleh tĕrlalu amat ashek hati-nya akan Dang Sĕri Arif Laksana itu, sa-hingga tiada tĕntu pikiran-nya. Maka baginda pun mĕnyurohkan mĕmanggil Kĕmala-al-arifin ka-pada sa-orang bĕntara-nya; maka bĕntara-nya pun mĕnyĕmbah bĕrmohon, lalu-lah pĕrgi mĕndapatkan Kĕmala-al-arifin. Maka bĕntara pun sampai-lah ka-rumah-nya lalu mĕmbĕri hormat. Maka sĕraya di-tĕgur oleh Kĕmala-al-arifin, "Apa khabar dato?" Jawab bĕntara itu, "Sahaya datang di-titahkan tuanku pĕrsilakan ka-balai pĕnghadapan." Tĕlah di-dĕngar oleh Kĕmala-al-arifin, maka ia pun bĕrsiap lalu bĕrmohon ka-pada istĕri-nya lalu turun bĕrjalan bĕrsama-sama dĕngan dato bĕntara. Sa-kĕtika lagi sampai-lah ka-balai pĕnghadapan, maka Kĕmala-al-arifin naik mĕnyĕmbah mĕnjunjong duli mĕngangkat kadam jari sa-puloh lalu dudok di-hadapan baginda. Maka baginda pun bĕrtitah, "Ayohai anak-ku Kĕmala-al-arifin, ada pun sĕbab aku mĕmanggil anak-ku ini, karna aku sakit sakalian sĕndi angguta aku ini. Maka di-lihatkan nujum akan sakit aku ini ubat-nya hati musang bĕrjanggut, jikalau dapat aku makan, aku harapkan dĕngan bĕribu-ribu harap rĕndah gunong tinggi-lah harap aku, akan anak-ku mĕncharikan hati musang bĕrjanggut dĕngan sĕgĕra-nya, karna anak-ku orang yang sudah biasa pĕrgi mĕngĕmbara pĕrjalanan yang sukar-sukar. Maka jikalau anak-ku tiada dapat hati musang bĕrjanggut itu, jikalau anak-ku balek nĕschaya-lah aku bunoh, oleh sĕbab tiada bĕrsunggoh-sunggoh bĕrusaha di-atas pĕkĕrjaan aku dan tiada di-bĕratkan sĕpĕrti maksud aku, karna anak-ku sa-kali anak-ku, sa-kali pula anak orang bĕsar-bĕsar aku, patut dan layak mĕmpĕsakai pĕkĕrjaan aku, karna aku tiada bĕrputĕra."

Hata tĕlah Kĕmala-al-arifin mĕnĕngar pĕrkataan baginda itu, maka ia pun mĕnyĕmbah, "Ampun tuanku bĕribu-ribu ampun sĕmbah patek harapan di-ampun; maka sĕpĕrti titah duli yang maha mulia itu, tĕlah tĕrjunjong-lah di-atas jĕmala ubun-ubun patek. Maka patek pĕrgi mĕnchari hati musang bĕrjanggut itu; patek mohonkan tĕmpoh tujoh hari patek bĕrjalan mĕrata-rata hutan rimba bĕlantara sa-lagi tiada patek mĕndapat. Maka tiada-lah patek mĕngadap duli yang maha mulia rĕmak-lah patek mati pada sa-gĕnap hutan padang rimba bĕlantara." Sa-tĕlah di-dĕngar oleh baginda sĕmbah Kĕmala-al-arifin itu, maka sangat-lah sukachita hati baginda. Titah baginda, "Bila anak-ku hĕndak pĕrgi itu?" Maka sĕmbah Kĕmala-al-arifin, "Lusa patek mĕnampun pĕrgi, tuanku, karna hĕndak bĕrsiap-siap." Maka titah baginda, "Baik-lah." Maka di-kurniaï oleh baginda ka-pada Kĕmala-al-arifin tiga ribu dinar ĕmas akan bĕlanja mĕnchari musang bĕrjanggut itu. Maka tĕlah sudah Kĕmala-al-arifin pun mĕnampun balek ka-rumah-nya, lĕpas ia balek itu, baginda pun bĕrangkat masok ka-dalam istana; dan raja-raja dan orang bĕsar-bĕsar pun kĕmbali-lah ka-rumah-nya masing-masing. Maka sakalian mĕreka itu pun sudah mĕnaroh hati bĕlaka mĕnantikan Kĕmala-al-arifin bĕrjalan sahaja lagi. Sa-bĕrmula Kĕmala-al-arifin pun sampai-lah ka-rumah-nya, maka di-dapati istĕri-nya ada tĕngah bĕrsiap makanan. Maka Kĕmala-al-arifin dudok dĕkat istĕri-nya: kata istĕri-nya, "Ayohai kakanda, apa khabar kakanda di-panggil oleh baginda tadi?" Maka jawab Kĕmala-al-arifin dĕngan mashghul-nya, "Ayohai adinda, pada masa sa-kali ini bĕrchĕrai-lah kita gĕrangan, karna kakanda di-titahkan mĕnchari hati musang bĕrjanggut karna hĕndak mĕmbuat ubat baginda gĕring lĕngih lumpoh sĕndi tulang-nya. Maka jikalau kakanda tiada boleh nĕschaya mati-lah di-bunoh-nya. Maka ini-lah di-kurniaï oleh baginda akan bĕlanja pĕrjalanan itu tiga-ribu dinar ĕmas. Maka sĕkarang bĕrsiap-lah adinda akan kakanda hĕndak bĕrjalan itu. Maka kakanda bĕrtĕmpoh dĕngan baginda tujoh hari, insha'llah taala tiada apa-apa aral gĕndala-nya ada-lah kakanda balek. Jiakalau tiada mĕndapat tiada-lah kakanda balek. Maka apa-lah pikiran adinda sĕkarang akan hal kakanda ini?" Hata sa-tĕlah di-dĕngar oleh Dang Sĕri Arif Laksana akan kata suami-nya, ia pun tundok bĕrchuchuran ayer mata-nya ka-pada pikiran-nya sudah-lah sampai masa takdir janji pada sa-kali ini akan mĕnanggong dukachita yang maha bĕsar; jikalau bagitu, apa boleh buat sudah dĕngan takdir Allah taala janji dari dahulu tiada siapa boleh mĕnukar sa-kali-kali. Maka Dang Sĕri Arif Laksana pun mĕngajak makan. Maka Kĕmala-al-arifin pun makan-lah kĕdua laki istĕri. Lĕpas makan lalu masok ka-dalam bilek tĕmpat tidur-nya, mĕmakan sireh. Maka kata Dang Sĕri Arif Laksana, "Ayohai kakanda ka-pada pikiran adinda jangan-lah kakanda bĕrjalan sĕpĕrti yang di-titahkan baginda itu. Maka boleh-lah kakanda buat para kĕchil dinding kĕdam-kĕdam dĕngan kain burok di-atas tĕmpat tidur kita ini. Maka kakanda bĕrbanyak sabar lihatkan kĕkayaan Allah subhana-hu wataala mĕlakukan kudĕrat di-atas hamba-nya jangan-lah kakanda marahkan adinda barang siapa datang ka-rumah ini; karna ka-pada pakiran adinda baginda itu hĕndak mĕmandukan hati adinda, karna kakanda konon khabar-nya dari-pada chakap orang kakanda tiada mahu bĕristĕrikan orang bĕtina, hĕndak mĕnchari orang pĕrĕmpuan. Maka ini-lah adinda pikir barangkali hĕndak di-pandu oleh baginda itu; jikalau bagitu baik-lah kakanda surohkan orang ini bĕrjalan sĕmua-nya supaya jangan pĕchah rahsia kita, takut kĕdĕngaran ka-pada baginda pula." Maka tĕlah di-dĕngar oleh Kĕmala-al-arifin akan nasihat istĕri-nya itu, maka sangat-lah bĕnar ka-pada pikiran hati-nya, kata-nya, " Ayohai adinda, nyawa kakanda, bĕnar-lah sĕpĕrti pikiran adinda yang kakanda pun dĕmikian juga jikalau bagitu esok pagi kita surohkan sanak saudara kita yang mĕnghantarkan kita dahulu balek supaya bĕrkhabarkan hal kita sudah sĕlamat-sampai ini dan mana-mana budak kita, biar-lah ia pĕrgi ka-tĕmpat lain dahulu."

Tĕlah sudah bĕrmashuarat itu, lalu tidur kĕdua-nya. Maka tĕlah datang kĕesokkan hari-nya, pagi-pagi hari, maka sakalian sanak saudara Dang Sĕri Arif Laksana pun di-pĕrsurohkan oleh Kĕmala-al-arifin balek, di-bĕkal bĕlanja lima-ratus dinar, dan di-kirimkan oleh Kĕmala-al-arifin akan mĕntua-nya laki istĕri sa-ribu dinar ĕmas tĕlah sudah di-tĕrima oleh mĕreka itu, lalu bĕrjalan balek. Sĕlang antara bĕbĕrapa lama-nya, sampai-lah ka-pada Paman lalu di-sampaikan-lah kiriman sa-ribu dinar sĕrta kiriman Dang Sĕri Arif Laksana kain baju ka-pada ayah bonda-nya itu. Maka kĕsukaan bĕsar-lah Paman mĕnĕrima-nya sĕraya bĕrtanyakan khabar anak-nya kĕdua laki istĕri lalu di-khabarkan oleh mĕreka itu dari-pada awal hingga akhir-nya; sangat-lah kĕsukaan Paman kĕdua laki istĕri, mĕndoakan anak-nya sĕlamat sĕjahtera sa-lama-lama-nya. Arakian tĕrsĕbut-lah pĕrkataan Kĕmala-al-arifin laki istĕri tĕlah mĕreka itu bĕrjalan, maka ia pun mĕmbuat para kĕchil di-atas tĕmpat tidur-nya dinding-nya tĕrlalu kĕdam dĕngan kain burok tiada di-sangka oleh orang sa-kali-kali tĕmpat orang diam di-situ. Maka ia pun naik dudok di-situ, tiada kĕluar-kĕluar lagi makan pun di-antar oleh istĕri-nya sahaja. Maka Dang Sĕri Arif Laksana pun tinggal-lah sa-orang diri-nya; maka sunyi-lah di-dalam rumah itu. Hata tĕlah sampai pĕrjanjian Kĕmala-al-arifin dĕngan baginda itu akan pĕrgi bĕrjalan itu, maka tĕrmashhur-lah sudah mĕngatakan Kĕmala-al-arifin tĕlah berjalan pada hari itu, masing-masing pun sangat-lah kesukaan hati-nya, sĕpĕrti sudah sampai maksud-nya. Sa-tĕlah hari pĕtang-lah maka tuan kadzi pun mĕnyuroh sa-orang anak murid-nya ka-rumah Kĕmala-al-arifin bĕrtanyakan ia-kah Kĕmala-al-arifin sudah bĕrjalan atau tidak, "Jikalau sudah bĕrjalan, khabarkan aku ini hĕndak datang ka-rumah-nya hĕndak bĕrsuka-sukaan dĕngan Che Dang Sĕri Arif Laksana itu jangan tidak." Maka anak murid-nya itu pun pĕrgi-lah ka-rumah Kĕmala-al-arifin sĕrta sampai ka-muka pintu dan pada waktu itu Dang Sĕri Arif Laksana sĕdang dudok di muka pintu-nya. Maka budak itu pun naik-lah ka-atas tangga, sĕraya di-tĕgur oleh Dang Sĕri Arif Laksana: "Hĕndak ka-mana ini." Maka jawab budak itu, "Sahaya ini inche di-suroh oleh tuan kadzi mĕndapat inche bĕrtanyakan inche Kĕmala-al-arifin itu sudah-kah ia bĕrjalan pagi tadi atau tidak jikalau sudah ia bĕrjalan pagi tadi tuan kadzi hĕndak datang pada malam ini mĕngadap inche, hĕndak bĕrsuka-sukaan dĕngan inche. Ada-kah rela rasa-nya atau tidak?" Tĕlah di-dĕngar oleh Dang Sĕri Arif Laksana pĕnyuroh tuan kadzi itu, maka ia pun sĕgĕra-lah mĕnyahut pĕrkataan itu dĕngan lĕmah lĕmbut bunyi-nya, "Ayohai anak murid tuan kadzi, sĕpĕrti pĕrkataan tuan itu, pĕnoh lempah-lah di-hati sahaya di-mana-lah sahaya hĕndak mĕnchari lagi sĕpĕrti tuan kadzi itu bĕsar di-dalam nĕgĕri ini, tambahan alim mĕngĕtahwi sakalian hukum shara, akan tĕtapi yang mashghul sadikit hati sahaya hal suami sahaya bĕlum tĕntu hidup mati-nya lagi bĕrjalan mĕnjunjong titah raja, mĕnchari musang bĕrjanggut itu." Arakian lĕpas balek anak murid tuan kadzi itu, datang-lah pula pĕnyuroh dato Tĕmĕnggong ka-pada Dang Sĕri Arif Laksana hĕndak bĕrsuka-sukaan juga pada malam ini. Maka oleh Dang Sĕri Arif Laksana sĕpĕrti jawab-nya ka-pada surohan tuan kadzi itu juga lalu di-pĕrsilakan datang pukul tujoh malam itu. Maka surohan itu pun balek habis di-sampaikan sĕpĕrti pĕrkataan Dang Sĕri Arif Laksana itu. Maka sangat-lah kĕsukaan hati Tĕmĕnggong mĕnĕngar-nya lalu bĕrsiap sa-kadar mĕnantikan kĕtika-nya sahaja. Kĕmudian datang pula pĕnyuroh 'to Mĕntĕri, jawab-nya sĕpĕrti pĕnyuroh Tĕmĕnggong itu juga di-pĕrsilakan datang pukul dĕlapan malam itu. Maka pĕnyuroh itu pun balek bĕrkhabarkan sĕpĕrti kata-kata Dang Sĕri Arif Laksana ka-pada 'to mĕntĕri. Maka 'to mĕntĕri pun bĕrsiap mĕnantikan saat kĕtika-nya sahaja.

Bĕrmula sa-tĕlah sudah kĕmbali pĕnyuroh mĕntĕri itu, datang pula pĕnyuroh Raja Bĕndahara ia minta sampaikan sĕpĕrti kata-kata pĕnyuroh mĕntĕri itu juga itu pun di-pĕrsilakan pukul sĕmbilan malam. Maka pĕnyuroh itu pun balek pĕrsĕmbahkan ka-pada Raja Bĕndahara. Maka Rĕja Bĕndahara pun sangat-lah kĕsukaan hati-nya. Hata tĕlah kĕmbali pĕnyuroh Raja Bĕndahara itu, datang pula pĕnyuroh Raja Muda. Maka dĕmikian-lah juga maksud-nya sĕpĕrti kata-kata Raja Bĕndahara itu pun di-pĕrsilakan juga di-pĕrsilakan pukul sa-puloh malam. Maka pĕnyuroh itu pun balek sĕmbahkan kata itu ka-pada raja Muda. Maka raja Muda pun tĕrlalu-lah sukachita-nya mĕnantikan saat kĕtika-nya juga hĕndak bĕrangat itu Kalakian sa-tĕlah sudah kĕmbali pĕnyuroh raja Muda itu, datang-lah pula budak kundang baginda titah-nya ka-pada Dang Sĕri Arif Laksana, sĕpĕrti kata-kata raja Muda itu pun; di-pĕrsilakan ka-pada pukul sa-bĕlas malam itu sĕrta dĕngan tiada boleh tidak. Maka budak kundang itu pun balek-lah mĕngadap baginda di-pĕrsĕmbahkan sĕpĕrti kata-kata Dang Sĕri Arif Laksana minta pĕrsilakan juga. Maka tĕrsangat-lah sukachita hati baginda, lalu baginda pun bĕrsiap-lah mĕnantikan langkah saat waktu-nya sahaja.

Hata sa-tĕlah hari sudah pĕtang tuan kadzi pun bĕrsiap-lah lalu mĕmakai jubah gĕrasut merah di-kĕnakan pula sĕluar dan gamis sĕrta antari bĕrikat pinggang kain kashmiri dan mĕngikat sĕrban bĕsar kain sutĕra puteh pĕrbuatan Arabih; lalu dudok mĕnanti saat kĕtika-nya sahaja. Maka sa-kĕtika lagi sampai-lah pukul ĕnam pĕtang tuan kadzi pun bĕrjalan-lah pĕrgi dĕngan sa-orang diri-nya bĕrsĕmbunyi dari-pada anak istĕri-nya. Sĕlang antara tiada bĕrapa lama-nya, sampai-lah ia ka-rumah Dang Sĕri Arif Laksana waktu maghrib; maka di-dapati rumah itu sudah bĕrkunchi. Maka di-kĕtok tuan kadzi tiga kali. Maka kata Dang Sĕri Arif Laksana: "Siapa di-luar itu?" Maka kata tuan kadzi, "Sahaya." Maka kata Dang Sĕri Arif Laksana: "Kalau sahaya pun siapa orang-nya?" Maka jawab tuan kadzi, "Sahaya tuan kadzi nĕgĕri ini." Maka Dang Sĕri Arif Laksana pun sĕgĕra-lah bangun mĕmbuka pintu-nya itu. Dan tuan kadzi pun naik sĕraya mĕngunchi pintu itu balek, sĕrta bĕrkata, "Apa inche Dang Sĕri Arif Laksana buat itu? Silakan-lah mari kita bĕrjumpa." Maka sahut Dang Sĕri Arif Laksana, "Sahaya sĕdang mĕmbuat pĕnganan duduk-lah dahulu tuan takut hangus pula tungku di-api ini sĕkarang." Maka kata tuan kadzi, "Baik-lah, sĕgĕra-lah masakkan." Maka kata Dang Sĕri Arif Laksana, "Silakan tuan ka-tĕmpat yang sudah sayaha siapkan itu, bĕrhulas tilam bantal-nya sĕrba puteh sĕmua-nya; dan silakan tuan sĕmbahyang maghrib dahulu, tikar sĕmbahyang ada di-situ." Maka sahut tuan kadzi, "Tiada apa-lah inche, sĕmbahyang itu boleh di-kadza; silakan-lah inche mari, karna sangat-lah sahaya dĕndam hĕndak bĕrtĕmu dĕngan inche; silakan-lah mari sa-kĕjap." Maka tĕlah di-dĕngar oleh Dang Sĕri Arif Laksana pĕrkataan tuan kadzi itu, kata-nya, "Sabar inche dahulu sa-kĕjap lagi." Hata antara bĕrkata-kata saorang di-dapur dan sa-orang di-tĕngah rumah itu karna ada pun kĕrja Dang Sĕri Arif Laksana itu mĕmbakar tungku, di-chuchor-nya dĕngan ayer. Maka bĕrkĕchur-kĕchur-lah bunyinya ka-pada pĕrasaan tuan kadzi inche Dang Sĕri Arif-Laksana itu sunggoh-lah mĕmbuat pĕnganan. Maka sampai-lah pukul tujoh, maka pintu pun di-katok oleh orang tiga kali bunyi-nya sĕraya bĕrkata: "Buka pintu sahaya hĕndak naik." Maka tĕlah di-dĕngar oleh tuan kadzi, maka tuan kadzi pun sangat-lah kĕtakutan, tiada bĕrsĕmangat rasa-nya, sambil bĕrlari ka-sana ka-sini minta sĕmbunyikan ka-pada Dang-Sĕri Arif Laksana. Maka kata Dang Sĕri Arif Laksana, "Mari-lah tuan bĕrsĕmbunyi di-dalam pĕti saharah ini." Maka tuan kadzi dĕngan jubah-jubah-nya pun masok-lah ka-dalam saharah itu bĕrsĕmbunyi, di-tutupkan dĕngan bĕnda yang bĕrat. Maka pintu pun bagai hĕndak pĕchah di-pukul Tĕmĕnggong. Kata Dang Sĕri Arif Laksana, "Siapa di-luar pintu itu." Jawab Tĕmĕnggong, "Sahaya Tĕmĕnggong." Maka lalu di-bukakan oleh Dang Sĕri Arif Laksana pintu itu, Tĕmĕnggong pun naik, pintu pun di-kunchi-nya sambil bĕrkata-kata. Maka Dang Sĕri Arif Laksana di-dapur juga mĕmbuat sĕpĕrti yang dĕmikian itu juga. Maka kata Tĕmĕnggong, "Ayohai adinda inche Sĕri Arif Laksana, silakan-lah tuan bĕrjumpa kakanda, karna kakanda sangat-lah rindu akan adinda, wahai nyawa kakanda." Tĕlah di-dĕngar oleh Dang Sĕri Arif Laksana akan pujok Tĕmĕnggong, sangat-lah gila bĕrahi hati-nya di-sĕmarkan dĕngan mĕmbuat pĕkĕrjaan itu juga, sahut-nya· "Ayohai, tĕngku silakan-lah tĕngku dudok dahulu, hamba tĕngah mĕmbuat lĕmping karna hajat hĕndak mĕmbĕri tĕngku makan juga. Silakan-lah bĕrbaring dahulu ka-pada tĕmpat yang sĕdia itu." Maka kata Tĕmĕnggong pun lalu bĕrbaring-baring ka-pada tĕmpat itu. Hata sĕlang tiada bĕrapa lama-nya sampai-lah pukul dĕlapan. Sa-kĕtika lagi orang kaya Mĕntĕri pun datang pula mĕngatok pintu tiga kali, sĕraya bĕrkata, "Ayohai inche Dang Sĕri Arif Laksana bukakan kakanda pintu." Tĕlah di-dĕngar oleh Tĕmĕnggong bunyi suara 'to Mĕntĕri, maka Tĕmĕnggong pun bangun kata-nya, "Ka-mana sahaya hĕndak bĕrsĕmbunyi ini karna Mĕntĕri chĕlaka itu datang pula malam ini, apa di-buat ka-mari agak-nya?" Maka kata Dang Sĕri Arif Laksana, "Naik-lah tĕngku bĕrsĕmbunyi ka-atas para bĕsar ini." Maka Tĕmĕnggong pun naik-lah ka-atas para itu ka-pĕnjuru yang sa-bĕlah kiri yang gĕlap itu. Maka Dang Sĕri Arif Laksana pun sĕgĕra-lah mĕmbukakan pintu itu. Maka Mĕntĕri pun naik-lah dan Dang Sĕri Arif Laksana balek ka-dapur mĕmbuat pĕkĕrjaan-nya sĕpĕrti yang dĕmikian itu juga. Maka kata Mĕntĕri, "Ayohai adinda inche Sĕri Arif Laksana, pĕnglipur lara nyawa abang kira-nya pĕrsilakan-lah mari bĕrtĕmu supaya mĕlĕpaskan dĕndam bĕrahi abang sa-lama ini." Maka dĕmi di-dĕngar oleh Dang Sĕri Arif Laksana, maka ia pun mĕnyahut dĕngan halus manis bunyi-nya, "Ayohai tĕngku Mĕntĕri, wazir nĕgĕri, sa-bĕnar-lah sangat sĕpĕrti sabda tĕngku itu sahajakan hamba tĕngku hĕndak mĕngadap tĕngku juga, tĕtapi ada-lah hajat hamba tĕngku hĕndak pĕrsĕmbahkan makanan sa-dikit, sĕdang mĕmbuat chuchor ini, silakan-lah tuanku bĕrbaring-baring ka-pada tĕmpat yang sĕdia ini sa-kĕjap lagi sahaja." Maka tĕlah di-dĕngar oleh Mĕntĕri, ia pun bĕrbaring-lah ka-pada tĕmpat itu. Arakian tiada bĕrapa lama-nya, pukul sĕmbilan pun bĕrbunyi-lah, maka tuanku raja Bĕndahara pun sampai-lah ka-rumah itu sĕrta mĕngatok pintu itu tiga kali dĕngan kuat-nya, sĕraya titah-nya, "Ayohai inche Sĕri Arif Laksana, buka-lah pintu ini sĕgĕra." Telah di-dĕngar oleh Mĕntĕri suara raja Bĕndahara itu, maka mĕnggĕlĕtar-lah sĕndi tulang-nya oleh tĕrsangat kĕtakutan-nya, sĕraya ia datang kapada Dang Sĕri Arif Laksana kata-nya, "Ka-mana sahya ini hĕndak bĕrsĕmbunyi, karna Raja Bĕndahara bĕdĕbah itu sudah datang ka-mari, ta' boleh-lah hamba sahaya-nya hĕndak bĕrsuka-suka, ia datang mĕnchampur pula raja sial itu!" Maka kata Dang Sĕri Arif Laksana: "Mari tĕngku naik ka-atas para ini bĕrsĕmbunyi di-sa-bĕlah kanan para bĕsar itu diam-diam." Maka mĕntĕri pun naik ka-atas para itu dĕngan sĕgĕra-nya; kĕmudian dari-pada itu pintu pun di-buka oleh Dang Sĕri Arif Laksana. Maka Raja Bĕndahara itu pun naik-lah ka-rumah itu dĕngan sĕgĕra-nya sĕraya mĕnutup pintu, titah-nya: "Ayohai tuan, chahaya mata abang, inche Sĕri Arif Laksana yang mĕmbĕri kakanda bĕrahi ini, silakan-lah kira-nya barang sa-kĕjap jua pun tuan bĕrjumpa dĕngan kakanda ini." Maka sĕmbah Dang Sĕri Arif Laksana dari dapur, "Tuanku, silakan-lah tuanku bĕrsĕmayam dahulu ka-tĕmpat yang patek sĕdiakan itu. Ada-lah hajat patek pachal yang hina ini hĕndak pĕrsĕmbahkan santap sa-dikit, di-atas kadar-nya sabar-lah dahulu patek sĕdang bĕrmasak ini: silakan-lah tuanku bĕrsĕmayam di-situ." Tĕlah di-dĕngar raja Bĕndahara akan kata-kata itu, ka-pada pikiran-nya apa-tah lagi susah-nya laksana garam di-tĕlunjok tĕntu-lah ka-mulut juga, ka-mana akan pĕrgi-nya. Maka Raja Bĕndahara pun lalu-lah bĕrbaring ka-pada tĕmpat pĕraduan majlis yang di-sĕdiakan itu. Hata sĕlang antara bĕrapa lama-nya pukul sa-puloh pun bĕrbunyi-lah. Maka tuanku Raja Muda wakil-al-Sultan, wazir-ul-maadzam pun sampai-lah ka-rumah Dang Sĕri Arif Laksana sĕraya mĕngatok pintu tiga kali dĕngan kuat, sĕraya bĕrtitah, "Ayohai adinda, che orang muda chantek buah hati kakanda jantong limpa, urat, rambut, batu kĕpala kakanda, silakan payong naungan kakanda, mari bĕrjumpa dĕngan kakanda yang rawan, mĕnanggong ashek bĕrahi sa-lama ini; tiada-kah kasehan tuan gĕrangan akan kakanda? Silakan buka pintu, kakanda hĕndak mĕngadap mahkota junjongan kakanda." Bĕrmula tĕlah di-dĕngar oleh rajah Bendahara bunyi suara raja Muda itu, sĕrta bĕbĕrapa gurindam chumbuan mĕmuji Dang Sĕri Arif Laksana itu, maka raja Bĕndahara pun bangun dĕngan sĕgara-nya sĕrta mĕngĕtar sindi tulang-nya puchat warna muka-nya sĕraya mĕmandang ka-pada Dang Sĕri Arif Laksana ka-dapur, titah-nya, "Ayohai che Sĕri Arif Laksana, ka-mana sahaya hĕndak bĕrsĕmbunyi ini dari sĕbab Raja Muda sudah datang pula raja tĕlukup itu: apa kĕrna-nya datang tĕngah malam ini ka-mari? Orang hĕndak bĕrsuka-sukaan pun tiada boleh." Maka sĕmbah Dang Sĕri Arif Laksana, "Mari-lah silakan tuanku ka-dapur ini, kita bĕrdua mĕmbuat kĕrja mĕmbakar tungku dan chuchor dĕngan ayer ini, jangan-lah bĕrhĕnti lagi." Maka kata raja Bĕndahara, "Baik-lah boleh beta buat sĕpĕrti yang di-surohkan oleh inche itu." Maka Raja Bĕndahara pun mĕmbakar tungku, sudah hangat di-chuchor dĕngan ayer bĕrdĕchur-dĕchur bunyi-nya asap pun naik kĕlam kabut litup-lah dapur itu. Arakian Dang Sĕri Arif Laksana pun sĕgĕra-lah mĕmbuka pintu, maka raja Muda pun naik-lah dĕngan bĕbĕrapa pujok chĕmbu-nya hĕndak mĕmĕgang tangan Dang Sĕri Arif Laksana; maka Dang Sĕri Arif Laksana pun mĕnyĕmbah kata-nya, "Ampun tuanku bĕribu-ribu ampun sabar dahulu tuanku, patek tĕngah bĕrsiap akan pĕrsantapan tuanku di-atas kadar-nya. Maka silakan tuanku bĕrsĕmayam di-atas tĕmpat yang patek sĕdiakan bagi tuanku itu." Maka raja Muda pun bĕrpikir: "Sunggoh juga sĕpĕrti kata-nya itu umpama ibarat orang tua-tua pisau di-tangan sĕndiri, mĕntimun di-tangan sĕndiri, hĕndak di-hiris boleh, hĕndak di-kĕrabu boleh, apa di-gopohkan?" Maka raja Muda pun diam-lah, lalu bĕrbaring di-tĕmpat majlis itu. Kalakian sĕlang antara bĕrapa lama-nya, pukul sa-bĕlas pun bĕrbunyi-lah, maka baginda Sulta Shahariman pun bĕrangkat dari istana-nya dĕngan sa-orang diri-nya, lalu sampai-lah ka-rumah Dang Sĕri Arif Laksana sĕgĕra mĕngatok pintu itu tiga kali bĕrturut-turut sĕraya bĕrtitah: "Ayohai che orang muda chantek yang arif bijaksana, chahaya, mata, tajok mahkota, kakanda, sĕri istana gĕmala nĕgĕri, buka-lah kakanda pintu, kakanda hĕndak mĕngadap adinda, kerna sangat-lah rindu dĕndam oleh bĕrahi kakanda akan adinda rasakan lĕngoh lumpoh tulang sindi kakanda sĕbab lama tiada mĕnĕntang wajah tuan yang laksana bulan pĕnuh pĕrnama ĕmpat-bĕlas hari itu. Sa-tĕlah di-dĕ-

dĕngar oleh Dang Sĕri Arif Laksana dan raja Muda bunyi suara baginda mĕmuji-muji itu, maka raja Muda pun sĕgĕra-lah bangun dari tĕmpat pĕraduan itu mĕndapatkan Dang Sĕri Arif Laksana dĕngan sĕgĕra-nya sĕraya bĕrtitah: "Ayohai adinda, nyawa kakanda, di-mana tĕmpat kakanda hĕndak bĕrsĕmbunyi itu duli yang maha di-pĕrtuan sudah datang pula raja tua bĕdĕbah tiada tahukan diri-nya, orang tua hĕndak bĕrmain muda juga, tiada jĕmu lagi; ĕntahkan apa di-kangkang-nya tĕngah malam ini datang ka-mari, ta'boleh-lah orang muda hĕndak main bĕrsuka-suka hati." Maka macham-macham-lah rungut Raja Muda, murka akan dulu yang di-pĕrtuan itu, sĕrta sangat-lah kĕtakutan sĕrta malu-nya gĕmĕntar tuboh badan-nya. Maka sangat-lah kasehan dan takut pula Dang Sĕri Arif Laksana rasa-nya karna tĕmpat-tĕmpat hĕndak bĕrsĕmbunyi sudah habis, sĕmua-nya ada orang bĕlaka tĕmĕnong sa-jurus ia, kĕmudian kata-nya, "Ayohai tuanku, tiada-lah dapat tĕmpat yang elok lagi. Maka silakan-lah tuanku mĕnjunjong pĕlita bĕsar ini, tuanku dudok dirikan lutut kanan di-tumit kiri dudok di-ponggong itu, pĕgang pĕlita ini jangan bĕrgĕrak biar-lah di-sangakkan baginda itu, tuanku suatu gambar mĕmĕgang pĕlita." Maka titah raja Muda, "Baik-lah, apa-apa ikhtiar adinda kakanda ikut." Maka Raja Muda pun mĕngambil pĕlita bĕsar itu di-pĕrbuat-nya sĕpĕrti pĕngajaran Dang Sĕri Arif Laksana di-tĕngah rumah itu. Sa-tĕlah sudah maka Dang Sĕri Arif Laksana pun lalu-lah sĕgĕra mĕmbuka pintu. Maka baginda pun naik-lah lalu ka-tĕmpat majlis pĕraduan yang sudah di-sĕdiakan itu. Maka Dang Sĕri Arif Laksana pun di-pĕgang oleh baginda tangan hĕndak di-bawa-nya dudok bĕrsama-sama di-tĕmpat majlis itu. Maka sĕmbah Dang Sĕri Arif Laksana, "Ampun tuanku bĕribu-ribu ampun sĕmbah patek harapkan di-ampun, patek mohonkan ampun dahulu tuanku pĕrsilakan sĕmayam di-sini dahulu, patek tĕngah bĕrsiap akan pĕrsantapan tuanku." Maka titah baginda, "Kakanda sudah makan tadi kĕnyang lagi rasa-nya, silakan-lah adinda dahulu, kakanda rindu dĕndam sangat akan adinda hĕndak bĕrtĕmu mĕlĕpaskan maksud kakanda." Maka sĕmbah Dang Sĕri Arif Laksana, "Sa-bĕnar sangat sĕpĕrti titah tuanku itu yang patek ini maalumkan ka-bawah duli yang maha mulia, silakan-lah sĕmayam bĕrbaring-baring dahulu." Maka baginda pun diam sambil bĕrbaring di-tĕmpat itu, pikiran baginda, "Sabĕnar juga ka-mana hĕndak pĕrgi-nya? Barang yang sudah di-dalam tangan laksana anggor dĕkat sampai ka-mulut sudah." Maka baginda pun sambil bĕrbaring itu tĕpandang-lah ka-pada pĕlita bĕsar yang bĕrgambar itu, sĕraya di-amat-amati baginda mĕmandang-nya pĕlita itu, ka-pada pikiran baginda, "Ayohai gambar orang mĕnjunjong pĕlita ini sĕpĕrti rupa Raja Muda pula: ada gĕrangan gambar yang dĕmikian itu." Dĕmi Raja Muda mĕlihat baginda mĕmandang itu, maka tangan-nya gĕmĕntar-lah bĕrgĕrak-gĕrak sadikit-sadikit pĕlita itu, muka-nya di-masamkan-nya mata-nya di-pĕjamkan-nya, maka bibir-nya di-chabekkan-nya pula oleh sangat kĕtakutan itu. Maka baginda pun bĕrhĕnti-lah mĕmandang pada gambar itu lalu baring mĕmandang ka-tĕmpat lain. Maka Dang Sĕri Arif Laksana bĕrdua dĕngan Raja Bĕndahara sa-bagai mĕmbakar tungku mĕnchuchur ayer di-atas nya, bĕrdichur-dichur bunyi-nya tiada bĕrkĕputusan-lah. Di-dalam hal yang dĕmikian itu hingga sampai pukul satu, maka baginda pun bĕrtitah pula dĕngan bĕbĕrapa pujok rayu-nya, chĕmbu yang manis bĕrbagai-bagai anika bunyi-nya supaya mĕlĕmbutkan hati Dang Sĕri Arif Laksana. Maka Dang Sĕri Arif Laksana pun bĕrbagai pula tipu hilah-nya hĕndak mĕlĕpaskan dari-pada pĕkĕrjaan yang dzalim itu hingga sampai pukul dua. Maka tiada-lah tĕrtahan baginda lagi hati-nya, bangun hĕndak mĕndapatkan Dang Sĕri Arif Laksana ka-dapur itu. Maka Dang Seri Arif Laksana pun sĕgĕra-lah ka-tĕngah dapur itu raja Bĕndahara tinggal mĕmbuat pĕkĕrjaan itu, maka apabila sampai maka baginda pun hĕndak mĕlakukan maksud-nya itu, maka sĕmbah-nya sĕraya dudok bĕrtempoh rapat dĕkat baginda di-tĕngah majlis itu. Maka sĕmbah-nya: "Ampun tuanku bĕribu-ribu ampun sĕmbah patek harapkan di-ampun di-jual jauh di-gantong tinggi di-rĕndam basah, di-bakar hangus, di-bunoh mati dinding perak ĕmas-lah patek mĕnyĕmbahkan ka-bawah duli yang maha mulia tiada patut patek, tiada-lah layak mĕnjadi tolah papa akan tĕtapi-nya sa-kira-nya tiada patek sĕmbah mati ĕmak jikalau sa-kira-nya patek sĕmbahkan mati bapa, tĕtapi patek sĕmbahkan juga-lah. Maka sĕpĕrti titah tuanku itu, sĕdia patek junjong-lah di-atas ubun-ubun otak batu kĕpala patek, langit mana hĕndak mĕnjunjong? Bumi mana hĕndak patek pijak? Di-timpa yang bĕrat di-lilit yang panjang, mĕlainkan ada pun maksud patek ini sangat-lah bĕsar-nya niat patek jikalau tiada tuanku sampaikan maksud di-atas patek ini, maka tĕntanggong-lah tuanku dunia akhirat patek hĕndak mĕrasa bĕrkuda di-atas tuanku tujoh kali pĕrgi balek tuanku bĕrlari dĕngan bĕrsunggoh-sunggoh hati sĕpĕrti orang bĕrkuda tonggang, jikalau lambat tuanku bĕrlari patek pukul dĕngan chamti ini, maka jikalau sunggoh tuanku kaseh akan patek, harap patek tuanku tuanku sĕmpurnakan maksud patek ini: lĕpas itu baharu patek pĕrsĕmbahkan nyawa badan patek ka-bawah duli yang maha mulia, tiada mĕlaluï titah pĕrĕntah sa-kali-kali." Hata tĕlah di-dĕngar oleh baginda sĕmbah Dang Sĕri Arif Laksana itu oleh sangat ashek bĕrahi-nya tambahan pula tĕrlalu kasehan-nya sĕpĕrti istĕri-nya sĕndiri rasa-nya, maka baginda pun kabul-lah sĕpĕrti hajat Dang Sĕri Laksana itu; maka titah-nya, "Naik-lah kakanda rela-lah mĕnjadi kuda adinda itu silakan-lah naik ka-atas bĕlakang kakanda ini." Hata Dang Sĕri Arif Laksana pun bĕrsiap mĕngambil sa-kĕrat rotan maka baginda pun mĕnanggalkan pakaian-nya. Tĕlah sudah siap, maka baginda lalu mĕrangkak tangan dĕngan lutut-nya, maka Dang Sĕri Arif Laksana pun mĕnyĕbut nama Allah taala dĕngan lidah-nya di-dalam hati-nya, "Ya Allah, ya saidi, ya maulaï, ya tuhan-ku kalau sah aku tiada bĕroleh chita yang salah ka-pada suami-ku mĕlĕpaskan aku dari-pada bala yang maha bĕsar ini." Maka sĕmbah Dang Sĕri Arif Laksana, "Harapkan patek tuanku ampunkan," lalu naik ka-atas bĕlakang baginda. Maka baginda bĕrlari dĕngan sa-kuat-kuat hati-nya, sa-kali ka-hulu sa-kali ka-hilir mĕnĕmpoh susar pĕlita bĕsar yang di-pĕgang oleh Raja Muda. Maka tatkala baginda dĕkat itu, maka Muda mĕmasamkan muka tĕramat sangat rupa kĕtakutan-nya Raja Muda mĕlihat baginda di-pĕrkudaï oleh Dang Sĕri Arif Laksana itu, tiada bĕrkĕtahwan pikiran-nya, apa-kah hĕndak di-pĕrbuat-nya lagi? Maka baginda pun bĕrlari itu tĕrlalu tangkas-nya karna sĕgĕra habis sĕpĕrti pĕrjanjian tujoh kali pĕrgi balek, kira-kira-nya dua-puloh dĕpa panjang pĕrjalanan itu. Maka lutut baginda habis-lah luka sĕmua-nya di-kĕna oleh lantai papan itu. Maka di-tahani juga oleh baginda lutut yang sakit itu. Hata sampai-lah ĕnam kali sudah, masa baginda hĕndak bĕrbaring sa-tĕngah jalan lagi hĕndak sampai ka-pĕrhĕntian gĕnap tujoh kali itu, maka dĕngan takdir Allah subhanahu wataala ka-pada kĕtika itu Mĕntĕri sangat dahaga hĕndak minum. Maka Mĕntĕri pun mĕrangkak ka-tĕngah para itu. Maka bĕrjumpa-lah ia sa-biji nyiur tua bĕrkupas, apa pula akal hĕndak mĕmbĕlah-nya parang tiada? Kĕmudian Mĕntĕri pun pĕrgi-lah mĕrangkak ka-sana ka-mari, maka di-lihat-nya tampak sinar-sinar api pĕlita itu ka-pada Tĕmĕnggong tĕrpĕrĕnyok kĕpala-nya dĕkat tĕpi para itu hitam sahaja rupa-nya Tĕmĕnggong, baharu lĕpas bĕrchukor kĕpala-nya. Maka ka-pada sangka hati-nya Tĕmĕnggong batu gĕrangan itu pikiran-nya, "Jikalau aku kupaskan nyiur ini ka-pada batu itu tĕntu pĕchah dapat aku minum ayer-nya, dan raja pun tĕntu tĕrkĕjut bĕrhenti-lah bĕrkuda," Karna tĕrlalu kasehan hati-nya mĕlihat baginda itu. Tĕlah ia bĕrpikir, maka mĕntĕri pun mĕlotorkan nyiur dari tangan-nya ka-pada kĕpala Tĕmĕnggong. Dĕmi Tĕmĕnggong mĕrasi lotar itu lalu ia pun mĕnjĕrit tĕramat sangat, karna tĕrlalu amat sakit, tambahan pula ka-pada pĕrasaan hati-nya hĕndak mĕmukul kĕpala mĕntĕri pun dĕmikian-lah juga; ka-pada pikiran-nya hantu juga atau Kĕmala-al-arifin bĕrsĕmbunyi itu. Maka apa-tah lagi? Dĕmi baginda mĕndĕngar suara yang tĕramat dahasat itu, maka baginda pun bangkit dĕngan sĕgĕra-nya, pĕrasaan hati-nya Kĕmala-al-arifin juga itu bĕrsĕmbunyi diri-nya. Maka baginda pun sĕgĕra mĕmbuka pintu tĕrjun ka-tanah. Raja Muda pun tĕrkĕjut, lalu di-champakkan-nya pĕlita itu dari tangan tĕrjun lari. Maka Mĕntĕri dĕngan Tĕmĕnggong ikut timba-layar rumah itu, tĕrjun ka-tanah, bĕrdahulu-dahuluan dĕngan Raja Bĕndahara lari mĕngikut pintu dapur bĕrkĕjar-kĕjar dĕngan bĕrsunggoh hati-nya. Ada pun akan tuan kadzi hĕndak lari tiada boleh karna pĕti itu saharah bĕsar bĕrtutup dari atas, sa-kadar kĕpala sahaja tĕrjĕngul ka-atas bĕrgĕdudup bunyi-nya, tiada lĕpas juga tuan kadzi itu. Di-dalam hal yang dĕmikian itu, maka Sultan Shahariman dan Raja Muda Raja Bĕndahara, Mĕntĕri dan Tĕmĕnggong pun habis-lah lari masing-masing dĕngan hal diri-nya dĕngan kĕsusahan yang amat sangat. Maka raja-

raja dan orang bĕsar-bĕsar pun masing-masing sampai-lah ka-rumah-nya bĕrdiamkan diri-nya.

Arakian maka tĕrsĕbut-lah pĕrkataan Dang Sĕri Arif Laksana tinggal di-rumah itu. Tĕlah habis-lah raja-raja dan orang bĕsar-bĕsar itu lari, maka ia pun mĕnguchap shukor ka-pada Allah subhanahu wataala. Maka tuan kadzi pun bĕrkata: "Ayohai inche Dang Sĕri Arif Laksana, sahaya minta ampun-lah dosa sahaya ini ĕmpunya sĕmbah-lah sahaya minta lĕpaskan jangan sahaya di-pĕrbuat dĕmikian ini; taubat-lah sahaya tiada sahaya mĕmbuat lagi." Maka sahut Dang Sĕri Arif Laksana: "Nanti-lah tuan kadzi, sahaya tiada-lah dapat mĕlĕpaskan tuan. Nanti-lah suami sahaya balek dahulu, apa-apa hukom-nya ka-atas tuan, boleh sahaya suroh orang mĕngikut suami sahaya dahulu." Maka kata kadzi dari dalam pĕti itu, "Jangan-lah bagitu inche, lĕpaskan sahaya, boleh sahaya bĕri dinar ĕmas sa-bĕrapa kĕhĕndak inche, karna malu sangat sahaya mĕmbuat pĕkĕrjaan yang dĕmikian ini." Maka sahut Dang Sĕri Arif Laksana, "Sa-bĕnar juga kata tuan itu, nanti-lah juga sampai suami sahaya sudah sahaya suroh orang mĕngikut dia." Maka kadzi pun diam-lah, maka di-bĕri oleh Dang Sĕri Arif Laksana lĕmping dari-pada lobang di-masokkan ka-dalam. Maka tuan kadzi pun mĕmakan. Hata tĕrsebut-lah Kĕmala-al-arifin di-atas para kĕchil itu sĕmua-nya di-lihat-nya akan kĕlakuan raja-raja dan orang bĕsar-bĕsar hĕndak mĕlakukan khianat ka-atas istĕri-nya. Maka sangat-lah hairan hati-nya mĕlainkan di-sabarkan-nya juga, tĕringat akan pĕrjanjian itu dĕngan istĕri-nya hĕndak mĕlihatkan bijaksana-nya. Sa-tĕlah sudah sunggoh arif bijaksana istĕri-nya itu, sĕmua-nya sa-bĕnar-bĕnar-lah orang orang pĕrĕmpuan. Maka Kĕmala-al-arifin mĕnguchap sa-ribu shukor ka-pada Allah subhanahu wataala. Maka ia mĕmandang ka-bawah ka-pada istĕri-nya. Maka isharatkan Dang Sĕri Arif Laksana, mĕnyuroh turun suami-nya pĕrlahan-lahan. Maka lalu ia turun mĕndapatkan istĕri-nya. Maka kata Dang Sĕri Arif Laksana, "Apabila siang sĕkarang kakanda turun ajak-lah kawan barang sa-orang mĕlakukan diri orang baharu sampai dari pĕrjalanan." Maka kata Kĕmala-al-arifin, "Baik-lah." Maka tĕlah hari sudah chĕrah akan siang, maka Kĕmala-al-arifin turun pĕrlahan dari-pada pintu dapur sambil mĕngajak sa-orang kawan-nya mĕlakukan diri-nya sĕpĕrti orang yang baharu sampai dari pĕrjalanan. Maka apabila sampai di-muka pintu-nya itu, maka Kĕmala-al-arifin mĕnĕpok pintu sĕraya mĕmanggil istĕri-nya, " Ayohai adinda bangun-lah kakanda ada sampai dari pĕrjalanan kakanda. Buka-lah pintu, kakanda hĕndak naik, karna sangat kĕlĕtehan bĕrjalan." Dĕmi di-dĕngar oleh tuan kadzi bunyi suara laki-laki pula di-luar pintu, maka tĕrlalu amat kĕtakutan-nya mĕndiamkan diri-nya. Maka Dang Sĕri Arif Laksana pun bangun pura-pura mĕnggisal mata-nya, mĕmbuka pintu. Maka dĕmi ia mĕlihat suami-nya sĕraya bĕrkata, " Ada-kah kakanda sampai ? " Maka di-jawab oleh Kĕmala-al-arifin, " Ini-lah kakanda tiba." Maka ia pun naik mĕlĕtakkan bungkusan-nya, mĕlakukan diri-nya rupa orang kĕlĕhahan sangat. Maka Dang Sĕri Arif Laksana mĕngambil bungkus itu. Maka kata suami-nya, " Adinda mĕnyuroh kakanda balek ini apa fasal-nya hal kita ? " Maka jawab Dang Sĕri Arif Laksana, " Sunggoh adinda pĕrsilakan balek kakanda karna kakanda di-titahkan oleh baginda di-suroh mĕnchari musang bĕrjanggut. Maka sĕkarang ini dĕngan takdir Allah subhanahu wataala bĕrkat bĕtul bĕnar kakanda pĕninggal kakanda bĕrjalan, ka-pada suatu malam adinda mĕnyimpan pireng masok ka-dalam pĕti bĕsar ini, sakonyong-konyong datang-lah sa-ekur musang bĕrjanggut masok ka-dalam pĕti ini hĕndak mĕmakan pisang. Kĕmudian adinda tĕrjaga, maka adinda tutup tudong-nya dari atas. Maka sĕkarang silakan-lah kakanda bawa musang bĕrjanggut ini mĕngadap baginda supaya sehat baginda dari-pada gĕring-nya." Bĕrmula tĕlah di-dĕngar oleh Kĕmala-al-arifin akan pĕrkataan istĕri-nya, maka ia pun tĕrtawa kĕdua-nya tĕramat sukachitanya sĕraya bĕrkata, " Baik-lah adinda ; maka siap-lah kakanda hĕndak mĕmbawa mĕngadap baginda." Maka Dang Sĕri Arif Laksana pun bĕrsiap-lah makan, lĕpas makan Kĕmala-al-arifin pun mĕnchari orang di-upah-nya hĕndak mĕmbawa pĕti bĕkas musang bĕrjanggut itu mĕngadap baginda. Maka orang upahan pun sampai-lah dĕlapan orang mĕngangkat pĕti itu, lalu dipikul-nya mĕngiringkan Kĕmala-al-arifin masok ka-dalam kota balai pĕnghadapan. Maka pada kĕtika itu baginda sĕdang sĕmayam di-atas takhta singgasana kĕrajaan di-hadapi oleh Raja Muda Raja Bĕndahara Mĕntĕri dan Tĕmĕnggong dan raja-raja dan orang bĕsar-bĕsar rayat hina dina sakalian laki-laki dan pĕrĕmpuan, karna hĕndak mĕlihat musang bĕrjanggut, tiada pĕrnah mĕreka itu mĕlihat lagi. Maka Kĕmala-al-arifin sampailah ka-hadapan balai bĕrjumpa dĕngan bĕntara, ia minta pĕrsĕmbahkan ka-pada baginda hĕndak mĕngadap mĕmbawa musang bĕrjanggut sĕpĕrti di-titahkan dahulu sudah dapat. Maka bĕntara pun sĕgĕra-lah naik ka-balai mĕnyĕmbahkan ka-pada baginda. Maka titah baginda mĕnyuroh bawa naik ka-atas balai sa-kali dĕngan pĕti musang itu. Maka Kĕmala-al-arifin pun naik ka-balai mĕmbawa pĕti musang bĕrjanggut itu, sĕraya mĕnyĕmbah baginda. Maka baginda pun bĕrupa muram muka-nya sĕraya bĕrtitah, "Ayohai anak-ku ada-kah ĕngkau tiba?" Maka sĕmbah Kĕmala-al-arifin, "Ampun tuanku, ada patek sampai insha'llah taala dĕngan bĕrkat tinggi daulat tuanku, tĕlah dapat patek sa-ekur musang bĕrjanggut, ĕntahkan ia ĕntahkan tidak tuanku, patek tiada bĕrapa mĕngĕnal." Maka titah baginda ka-pada Tĕmĕnggong: "Apa kĕna kĕpala. Tĕmĕnggong bĕrbalut kain puteh ini?" Sĕmbah Tĕmĕnggong: "Patek sakitkĕpala, tuanku." Maka titah baginda, "Chuba-lah Tĕmĕnggong lihat ia-kah musang bĕrjanggut atau bukan." Maka Tĕmĕnggong pun mĕnyĕmbah bangkit pĕrlahan-lahan ka-pada pĕnjara musang bĕrjanggut itu sĕraya mĕngantai ka-dalam pĕti itu. Maka di-amat-amati-nya, maka di-kĕnal-nya rupa tuan kadzi itu. Maka Tĕmĕnggong: "Hai inii rupa'toka' ini rupa-nya." Maka kata kadzi dari dalam pĕt: "'To ka' 'to ka'-lah, aku tahu hal Tĕmĕnggong sa-malam, hĕndak mĕnĕngar boleh aku khabarkan." Maka Tĕmĕnggong pun takut, sĕgĕra balek mĕngadap baginda. Maka titah baginda, "Apa khabar Tĕmĕnggong, ia-kah musang bĕrjanggut?" Sĕmbah Tĕmĕnggong harapkan di-ampuni tuanku, bĕribu-ribu ampun, patek pun tiada mĕngĕnal juga musang bĕrjanggut ini." Maka titah baginda ka-pada Mĕntĕri, "Ayohai Mĕntĕri chuba-lah lihat pula ia-kah musang bĕrjanggut atau tidak." Maka mĕntĕri pun mĕnyĕmbah baginda, lalu pĕrgi ka-pada pĕti tĕmpat musang bĕrjanggut itu, sĕrta dĕkat di-amat-amati-nya, maka di-kĕnal-nya-lah tuan kadzi. Maka kata

Mĕntĕri, "Hai ini rupa 'to ka' pula rupa-nya." Maka sahut kadzi dari dalam pĕti itu, "'To ka,' 'to ka'-lah, aku tahu akal mĕntĕri buat sa-malam, hĕndak mĕnĕngar boleh aku khabarkan." Mĕntĕri pun tĕlah mĕnĕngar pĕrkataan kadzi itu, sĕgĕra-lah ia balek mĕngadap baginda, sĕraya mĕnyĕmbah, "Harapkan di-ampun tuanku bĕribu-ribu ampun, patek pun, tiada mĕngĕnal musang bĕrjanggut itu, tuanku." Maka, baginda pun bĕrtitah pula: "Chuba raja Bĕndahara lihat pula ia-kah atau bukan musang bĕrjanggut ini?" Maka raja Bĕndahara mĕnyĕmbah baginda, sĕraya bangkit pĕrgi mĕlihat ka-pada pĕti musang bĕrjanggut itu. Maka di-lihat raja Bĕndahara sĕraya di-amat-amati-nya pula, titah-nya, "Hai ini rupa 'to ka' pula ini, apa pula fasal-nya 'to ka' masok ka-dalam pĕti ini agak-nya?" Dĕmi di-dĕngar oleh tuan kadzi, ia sĕgĕra mĕnjawab kata-nya, "Hai 'to ka' 'to ka'-lah juga kata-nya, kata ia patek tahu akal tuanku sa-malam, hĕndak mĕnĕngar boleh patek sĕmbahkan." Dĕmi di-dĕngar oleh raja Bĕndahara, ia pun sĕgĕra bĕrpaling muka-nya mĕngadap baginda, sĕraya mĕnyĕmbah, sĕmbah-nya, "Ampun tuanku patek pun tiada mĕngĕnal musang bĕrjanggut juga, tuanku." Maka titah baginda, "Pĕrgi pula mika Raja Muda lihat ia-kah musang bĕrjanggut atau tidak." Maka Raja Muda pun mĕnyĕmbah baginda, pĕrgi mĕlihat ka-pada pĕti tĕmpat musang itu sĕraya di-amat-amati-nya, sunggoh-sunggoh hati-nya maka di-kĕnal-nya rupa tuan kadzi. Maka titah raja Muda, "Hai ini rupa 'to ka' pula rupa-nya, apa fasal 'to ka' ini bĕrkurong di-dalam pĕti ini, apa-kah sĕbabnya?" Maka tĕlah di-dĕngar oleh tuan kadzi titah raja Muda itu, maka ia pun mĕnyahut, "To ka', 'to ka'-lah juga, sa-orang-orang asal datang mĕnyĕbut 'to ka', patek tahu akal tuanku sa-malam, ta' ingat mĕnjunjong pĕlita?" Maka tĕlah di-dĕngar oleh Raja Muda, maka ia pun sĕgĕra bĕrpaling balek mĕngadap baginda sambil mĕnyĕmbah, "Ampun tuanku patek pun tiada mĕngĕnal juga musang bĕrjanggut ini tuanku."

Hata telah di-dĕngar oleh baginda, baginda pun murka titah-nya, "Sa-orang-orang tuada mĕngĕnal musang bĕrjanggut rupa-nya." Maka baginda pun sĕgĕra-lah bĕrangkat mĕndĕmpak karna sakit lutut-nya, habis luka sĕmua-nya, pĕrgi dĕkat ka-pada pĕti musang bĕrjanggut itu. Maka lama baginda tĕrpĕgan mĕngantai ka-dalam pĕti, maka di-amat-amati oleh baginda sah dĕngan nyata-nya rupa tuan kadzi. Maka baginda pun bĕrtitah, " Hai ini rupa 'to ka' pula rupa-nya, apa sĕbab 'to ka' ini tĕrkurong mĕnjadi musang bĕrjanggut ini agak-nya ?" Sa-tĕlah di-dĕngar oleh tuan kadzi titah baginda itu, maka ia pun mĕnyahut, "Ada tuanku kata patek 'to ka,' 'to ka' ini ? patek tahu sĕmua hal ahual tuanku sakalian. Maka tatkala tuanku di-pĕrku patek ah." Maka titah baginda, " Apa ?" Maka kata tuan kadzi, "Tatkala tuanku mĕnjadi ku' patek ada jua." Bĕrmula tĕlah di-dĕngar oleh baginda pĕrkataan tuan kadzi itu, maka pĕti musang bĕrjanggut itu pun di-sepakkan oleh baginda tiga kali, sĕraya bĕrtitah dĕngan bĕrgopoh-gopoh titah-nya, "Ia-lah ini musang bĕrjanggut, lĕkas bawa balek ka-rumah Kĕmala-al-arifin, lĕkas bawa dari sini." Maka pĕti itu pun lalu di-angkat oleh orang upahan Kĕmala-al-arifin balek ka-rumah-nya ; baginda pun bĕrangak masok ka-istana-nya dĕngan kĕmaluan-nya. Maka Kĕmala-al-arifin mĕnyĕmbah bĕrmohon balek, sakalian raja-raja mĕntĕri hulubalang sakalian-nya balek ka-rumah-nya. Hata Kĕmala-al-arifin pun sampai-lah ka-rumah-nya, sĕgala hal ahual sĕmua-nya di-khabarkan ka-pada istĕri-nya. Maka kĕdua laki istĕri pun tĕrtawa sahingga muntahkan angin oleh tĕramat sangat sukachita mĕlihatkan tĕrmasa raja-raja dan orang bĕsar-bĕsar jadi suatu pĕrmainan yang tĕramat indah sa-kali. Hata tĕlah sampai-lah pĕti tĕmpat tuan kadzi ka-rumah Kĕmala-al-arifin, di-lihat-nya-lah ka-pada muka tuan kadzi. Maka tuan kadzi pun tundok tĕrsipu-sipu muka-nya. Maka kata Kĕmala-al-arifin, " Silakan-oah tuan kĕluar, tiada apa ka-pada sahaya fasal ini, karna sahaya juga ĕmpunya pĕrkataan dahulu tiada mahu bĕristĕrikan orang bĕtina, sahaya hĕndak bĕristĕrikan orang pĕrĕmpuan ; patut sangat tuan mĕngaji istĕri sahaya, ia-kah pĕrĕmpuan atau bukan. Maka jikalau diri sahaya sa-kali pun jikalau ada orang bĕrchakap yang dĕmikian itu, hĕndak juga hati sahaya mĕmantu uji istĕri orang itu, jangan-lah bĕrkĕchil hati akan sahaya." Dĕmi di-dĕngar oleh tuan kadzi pĕrkataan Kĕmala-al-arifin yang halus manis sĕjuk sĕpĕrti ĕmbun dinihari itu, maka hilang-lah malu-nya sĕraya bangkit kĕluar dari dalam pĕti itu, bĕrjabat tangan dĕngan Kĕmala-al-arifin, minta ampun akan dosa-nya itu, sĕrta ka-pada Dang Sĕri Arif Laksana, sĕrta bĕraku akan saudara-nya jangan di-pĕchahkan rahsia ini, masing-masing pun mĕngaku tiada mĕmĕchahkan pĕrkhabaran lagi. Hata tuan kadzi pun mĕmakan bĕrsama-sama dĕngan Kĕmala-al-arifin kĕdua laki istĕri, maka kadzi pun mĕmbacha doa sĕlamat lĕpas dari-pada bahaya yang maha bĕsar itu. Maka tuan kadzi pun bĕrmohon balek ka-pada Kĕmala-al-arifin kĕdua laki istĕri pulang ka-rumah-nya. Maka tinggal-lah Kĕmala-al-arifin kĕdua laki istĕri dĕngan hamba sahaya-nya bĕrsuka-sukaan.

Sa-bĕrmula tĕrsĕbut-lah pĕrkataan baginda gĕring itu, bĕrsĕmbunyi diri sahaja hĕndak mĕngapuskan kĕmaluan-nya itu. Maka ka-pada suatu hari baginda mĕnyuroh panggil Kĕmala-al-arifin kĕdua laki istĕri ka-balai pĕnghadapan. Maka kĕdua laki istĕri pun mĕmakai-lah tĕrlalu amat chantek-nya sĕpĕrti indĕra dĕngan bidadari rupa-nya. Lĕpas itu ia kĕdua pun di-iringkan oleh hamba sahaya-nya mĕngadap baginda ka-balai pĕnghadapan. Maka pada masa itu baginda sĕdang sĕmayam di-atas singgasana takhta kĕrajaan, di-hadapi oleh raja-raja rayat hina dina sakalian. Maka Kĕmala-al-arifin lalu mĕnyĕmbah kĕdua laki istĕri sĕpĕrti mĕrak mĕngigal rupa-nya, tĕrchĕngang-chĕngang sakalian, sampai dĕkat baginda. Maka di-chium oleh baginda kĕpala kĕdua-nya di-suroh dudok di-atas hamparan yang kĕĕmasan; baginda pun sĕmayam di-atas pĕtĕrakna. Maka sĕgala raja-raja dan orang bĕsar-bĕsar dudok di-bawah mĕngikut taraf-nya mĕnyĕmbah baginda: Maka titah baginda: "Ayohai Kĕmala-al-arifin kĕdua laki istĕri jangan-lah anak-ku bĕrkĕchil hati akan aku. Maka ada-lah sĕbab aku mĕmandu istĕri-mu ini oleh karna ĕngkau juga tiada mahu aku bĕri bĕristĕrikan orang bĕtina kata anak-ku hĕndak mĕnchari orang pĕrĕmpuan. Maka tĕlah sunggoh sa-bĕnar-nya istĕri anak-ku ini orang pĕrĕmpuan sudah aku pandu dari—ada sa-gĕnap pĕrkara-nya. Maka sunggoh-lah ia nama Dang Sĕri Arif Laksana, bĕrpatutan rupa dĕngan nama-nya, chukup lĕngkap sipat yang laksana itu. Maka sĕkarang ini hari anak-ku yang kĕdua laki istĕri, tĕlah aku kurnia mĕrtabat gĕlar di-atas anak-ku kĕdua-nya ini, mĕnĕrima pĕsaka ayah-mu yang sudah mati itu, tĕlah aku gĕlar anak-ku Dato

Sĕri Pada Arifin, jawatan kĕpala ahl'ul mĕshuarat dari hal fasal nĕgĕri pĕrkara kĕchil dan bĕsar, anak-ku Dang Sĕri Arif Laksana aku gĕlar 'To Puan Lela Mĕngĕrna jawatan ka-pada ahl'ul mĕshuarat kĕĕmpat pĕrmaisuri, pĕrentahan di-dalam istana kĕchil dan bĕsar." Maka baginda mĕngurniaï ka-pada Dato Sĕri Pada kĕdua laki istĕri sa-ribu dinar ĕmas. Maka Raja Muda pun mĕngurniaï sa-ribu dinar ĕmas pula, maka Raja Bĕndahara pun mĕngurniakan sa-ribu dinar, Mĕntĕri mĕmbĕri hadiah sa-ribu dinar Tĕmĕnggong mĕmbĕri hadiah sa-ribu dinar dan tuan kadzi sa-ribu dinar pula. Maka titah baginda, "Ayohai anak-ku Dato Sĕri Pada Arifin dan 'To Puan Sĕri Lela Mĕngĕrna maka ini-lah hadiah aku dĕngan raja-raja dan orang bĕsar-bĕsar ĕnam ribu dinar aku bĕlanja anak-ku, akan pula buat hidupan dahulu mĕmbaiki rumah dan pagar mana-mana yang rosak kampong yang sĕmak sa-pĕninggal ayah-mu itu sĕpĕrti bĕlanja anak-ku pada tiap-tiap bulan aku kurnia dua ribu dinar." Maka tĕlah Kamala-al-arifin kĕdua laki istĕri sudah mĕnjunjong ampun kurnia gĕlaran baginda itu, ia pun bangkit mĕnyĕmbah mĕnjunjong duli, dan mĕnyĕmbah lela bantut ka-pada Raja Muda dan Raja Bĕndahara, dan bĕrsalaman dĕngan Mĕntĕri dan Tĕmĕnggong dan tuan kadzi; maka tuan kadzi pun di-titahkan baginda mĕmbacha doa sĕlamat dan tolak bala mĕndĕru bunyi orang mĕngamin-amin-kan. Maka tĕlah sudah sĕlĕsai dari-pada itu Dato Sĕri Pada kĕdua laki istĕri pun bĕrmohon-lah balek ka-pada baginda, lalu pulang kĕdua laki istĕri. Sĕlang antara bĕbĕrapa lama-nya sampai-lah kĕdua ka-rumah-nya, lalu makan minum kĕdua laki istĕri. Maka tiada bĕrapa lama-nya Puan Sĕri Lela Mĕngĕrna pun mĕnyuroh mĕnjĕmput ayah bonda-nya. Maka sĕlang bĕbĕrapa lama-nya Paman kĕdua laki istĕri pun sampai-lah, maka ia pun mĕmĕlok mĕnchium anak-nya kĕdua itu, sĕrta sangat rindu dĕndam-nya oleh karna tĕramat sangat lama-nya ia sudah bĕrchĕrai. Maka dato Sĕri Pada Arifin pun mĕnjamu mĕntu-nya kĕdua laki istĕri bagaimana adat jamuan orang bĕsar-bĕsar juga. Kĕmudian sudah makan minum, lalu tidur bĕrsuka-sukaan.

Maka mashhur-lah khabar sa-gĕnap nĕgĕri akan Arif bihaksana dato Sĕri Pada Arifin putĕra angkat Sultan Shahariman nĕgĕri Askalan Rum, tambahan pula Sĕri Lela Mĕngĕrna tĕrlalu arif bijaksana-nya; tiada tolak banding sa-gĕnap nĕgĕri ka-pada waktu zaman itu, tĕrlalu adil murah ia mĕmĕrentah nĕgĕri tĕrlĕbeh dari-pada baginda lagi usul pĕreksa-nya timbangan yang kĕadilan ka-atas rayat tĕntĕra-nya, mĕnjadi aman dan sĕntosa sa-isi nĕgĕri itu sakalian.

Dĕmikian-lah konon ka-pada chĕrita-nya.

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